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THE NEW ERA

IN HOME AND SCHOOL

MAKING BOOKS IN THE PRIMARY SCHOOL

Central Junior School, Felixstowe

Ella L. Wise

Some values in Education. A headmaster suggests that a school should produce boys and girls who are :

- (a) full of reasonableness*
- (b) full of interest in life and curiosity*
- (c) sure within themselves that to mitigate suffering is a good thing and inflict suffering a bad thing*
- (d) sure that truth should be pursued thro' freedom of thought*
- (e) sure that law and justice are supreme and should be revered*

(Also the need for serenity and balance, so boys and girls should be given opportunities to be alone)

(Circular 20/1945)

THE primary school is essentially a place for experiments. Junior children are always ready to try anything new and they bring to each new subject a zest, an enthusiasm that is unequalled in any other part of school life. These children want to take an active part in their own education ; they cannot, either psychologically or physiologically, be expected to sit, merely passive, in the confines of wood and iron waiting to be filled with the maximum knowledge that can be crammed in. A child surely responds most intensely to education when this is part of the normal business of living.

As Scott wrote : 'Children are more influenced than one thinks by the invisible effects of ideas ; they never laugh at a person truly imposing : veritable grace touches them and beauty attracts them because they are beautiful, and there exist mysterious bonds between things of the same nature.'

There is something elemental in children of this age which 'cannot safely be ignored in their education'. We must recognize this kinship of theirs with the elements : their need to play with water, to dig in earth, to run on grass, to battle with the wind—and above all, their great interest in all that moves, whether animal or machine.

It is accepted that the primary school is 'the place where the child should acquire the mechanical elements of reading, writing and arithmetic'—but we must be sure that these are regarded

as means to an end and not as an end in themselves. The primary school curriculum cannot be broken into subjects, but must be dealt with, as a recent report states, in 'chunks of experience', and will be most successful when it takes into account, and bases the work on, the child's own natural interests. From their keen interest in making things, for example, can spring many projects : making all kinds of books on varied subjects ; planning and cultivating a garden ; making a puppet theatre and writing plays for the puppets ; making a doll's house or a shop.

In any natural primary school environment each child is active ; he can move about freely, and he has opportunities and facilities for satisfying his natural curiosity. If, for example, after a gardening period, a child finds his plants are attacked by a certain pest, he will come back to the classroom and from the shelf of books on natural science and gardening will find all he can about the pest and the necessary measures for its eradication. Should the information not be there, or the pest be unknown to us, I may suggest to the child that he should write to the Ministry of Agriculture and obtain direct information.

It is so easy to acquiesce in what has too often in the past been the normal tradition of the primary school, and to expect from the children what they cannot, *ipso facto*, give ; at the same time neglecting to provide for them the opportunities to give what they can.

THE projects described here were successful ; the failures naturally I have not mentioned. I feel they were due to several factors ; perhaps they were introduced at the wrong moment, or I missed my cue for a choice of subjects, or I failed in the presentation of the work. In no case can the blame be put on the children. All the work was done with a class of between forty and fifty children aged nine to eleven years. The school building themselves are old (built in 1892), but we have plenty of room and ample supplies of books and material ; if we cannot get all we want on our requisition list we have a white elephant sale and buy books or materials ourselves.

The Christmas Book

As Christmas approached one year I felt I could no longer tolerate the usual seasonal activities—making Christmas cards, calendars and presents that were necessarily imperfect and decorations of little value.

So I discussed with the children all that Christmas meant, the origin of the festival in the birth of Christ, the seasonal festivities—carol singing, the Christmas mummers, ghost stories, Santa Claus, Christmas stockings, trees and gifts ; the meaning of Noel, special Christmas food, and Christmas in other lands.

Then we ransacked the reference library for all mention of Christmas ; we found stories, poems, plays, articles on Christmas in other lands, pictures, recipes, suggestions for presents, Christmas carols and Christmas games.

By this time we were all afire to use this wealth of material—so we divided up into groups of two or three, and each concentrated on writing about one aspect of Christmas. In addition to consulting all kinds of books, the children wrote original stories and poems, made up games and begged from mother her favourite Christmas recipes. They described the different shop displays, and those who were talented illustrated the writings. One child wrote music for her own carol. Familiar carols were learned, and then came the suggestion that we should all help in writing a Christmas play that we could act.

This was done, and we found, by acting the scenes, where our play was weak ; it was corrected on the children's suggestions and rewritten in the form in which it finally appeared.

The natural outcome of all this activity was the making of a book wholly concerned with Christmas. The children did everything themselves,

and our only regret when we saw the finished volume was that we could not print a copy for each child.

I must add that as the children wished to include their favourite Christmas poems I explained to them the meaning of copyright, and they wrote themselves to the authors of the poems asking permission to make copies.

As a surprise for them I wrote a short nativity play for their book, and we made puppets of Mary, the Ox, the Ass, the Shepherds and the Magi. The children redecorated the Punch and Judy puppet theatre with deep blue curtains on which were pasted yellow stars, and then acted the play with the puppets. *Some of their original Christmas poems were set to music by Anthony Borgia, published as : 'Twelve Carols by Children' (Sidgwick & Jackson), and broadcast at Christmas, 1946.*

A Reason for Writing

After Christmas came the demands for another book! The children had enjoyed making the Christmas volume, and wanted to produce another.

So we invented two children about their own age, ten years, decided they were to be twins, and called them Billy and Belinda. It was not difficult at all for the children to project themselves into the lives of these twins.

We had several discussions about Billy and Belinda and their daily lives, and the children tumbled over themselves with thrilling episodes, all concerned with dangerous, exciting, or nefarious activities! Needless to say, one guessed they had really happened to somebody in the class! Each child chose the episode he liked the best—the stories were written, and the initial letters decorated.

Then two children made themselves responsible for editing the stories ; two more did the indexing and one planned the title page. The book was bound by the children in linson fabric, and again they had the thrill of seeing their own writing 'in a book'.

This England

We were now fully established in the school as publishers, and it seemed to be expected that we should continue to produce books. We never seemed to lack a subject. The next book-making effort developed like this : I had suddenly become aware, through some chance question, of the abysmal ignorance of their own country shown by some of the children.

I think it was being told that Paris was on the River Thames and that the capital of Ipswich was London that finally decided me to swamp them in knowledge of their own land.

So we started again with a discussion. I think it began with nationalities—then we talked of our great inheritance—and I lettered for them the words of Einstein :

'My inner and outer life depend on the labours of other men, living and dead, and I must exert myself to give in the same measure as I have received and am still receiving.'

They realized that they, too, owed a debt to the past, and it was easy to suggest that they should find out all they could of their particular English heritage. When we came to making a list of the aspects of this, we found the number of subjects formidable! However, some required less effort to discover and write about than others, and with such a variety it was easy to fit a subject to a child; the less intelligent working on straightforward lines, finding out simple facts while acquiring a certain knowledge, but not perhaps drawing any inferences from it as the more intelligent children would.

Naturally we had to limit our list of subjects; as it was our work covered a whole term.

Some of the subjects studied were: The History of the English Race, The English Language, English Customs, The English Public Schools, Our Monetary System, Great Prose Writers, English Drama, The English Church, Life in an English Village, Famous Women of England, English Social Services, English Music and Musicians, English Food, Industries of England, The English Garden, English Agriculture, English Law, English Artists, English Cathedrals, The English Poets, Butterflies of England, Birds of England.

There was no end to the work necessary to write about these; every kind of book seemed to be in use, atlases, text-books on every subject, a history of English literature, encyclopedias, biographies, anthologies, the daily newspaper, and every available periodical. Some of the text-matter was very difficult for the children to understand; on being consulted I usually gave a short explanation to help elucidate matters; in most cases, if the first reference was beyond their comprehension, I was able to direct them to a simpler book on the same subject. But from wide experience of this kind of work in a junior school I am fully convinced that, as Scott wrote :

'There is no harm, but on the contrary there is benefit in presenting a child with ideas somewhat

beyond his immediate comprehension. The difficulties thus offered, if not too great or too frequent, stimulate curiosity and encourage exertion.'

Naturally the children's curiosity sometimes carried them beyond the immediate confines of their subject and time, but when this happened I was usually able to shepherd them gently back to the fold.

As the various sections of the book progressed we felt the need of accurate illustrations for our book. So we began our portfolios. The children made large covers, about 30 in. × 20 in., and a boy lettered labels for them, *e.g.* History, Houses, Birds, Insects, People, Animals, Architecture, etc.

The children and I searched magazines, books, papers, in fact, almost anything printed, from the paper in which their meat was wrapped to the *Geographical Magazine* (some old copies of which were generously given to us).

We classified each illustration as it was brought and we soon had adequate material on which to draw for our illustrations. I remember how excited the children were when someone brought a copy of the *Illustrated London News* of 1901 with illustrations of the funeral of Queen Victoria! Here were genuine photographs and costumes of the period for the student of Victoria's reign.

I became snowed under with references and cross references, and almost began to loathe the sight of a sheet of paper, so unwieldy had our efforts become; but at last the shape of things to come emerged from the chaos and we found, instead of producing one book as we planned, we had to make three volumes to contain our writings. They were large satisfying books, 15 in. × 10 in.—a much more ambitious effort than any previous—and I wondered how the children would tackle the binding. However, they took it in their stride and three handsome volumes were produced, bound in cream linson fabric, each with a charming blue illustrated dust cover. We decided to call the books *This England*, Volumes 1, 2 and 3, and a boy who was clever at lettering wrote the titles and we made a lino block of a formal English rose to print on each cover.

Each book had a decorated title page, a lengthy list of contents, and also a bibliography compiled by the children as they used each different reference book.

We all heaved sighs of relief when the books were finished; they had developed beyond our planning and almost beyond our scope, but how proud we were of our finished job!

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Individual Studies

As we had completed so much communal work I decided one term to encourage each child to make a book on one particular subject, some of which were repercussions from the work on *This England*. In one case a child was reading about gas lighting and from this a trail led back to the discovery of fire. Now was the opportunity for that child to read all he could about lighting through the ages and make a book about it. In this particular case the child was able to visit an antique shop in the district and see genuine Roman and Greek lamps and make sketches of them.

Nearly all the children were able to tell me what they wanted to write about; for the few who had no choice of their own I suggested fairly simple subjects, such as a study of a farm (for a boy whose uncle owned one), Zoo animals, the school, or the railway station.

The subjects chosen by the majority were most diverse: The Story of Coal, Volcanoes, Pearls, Telling the Time through the Ages, The Grocer's Shop, Our Royal Family, Development of Aeroplanes, etc.

In addition to portfolios of illustrations, we had now, in the classroom, classified portfolios of subjects, so there was available for reference a wealth of material of every description, collected from many sources, not the least of which were the *Picture Post* magazines, which at one time published authoritative articles on such subjects as Parliament, the G.P.O., the History of the Free Churches, Development of Roads, and Railways, etc.

We found material in the most unexpected books: a motoring magazine provided a History of Inn Signs; a building trades journal gave a History of Architecture, etc.

At the beginning of the work I wrote down for each child the titles of one or two books of references to avoid waste of time, but very soon one child would discover in the book he was using something about another's subject, other children brought from home facts they had found which would help others, and there was a most valuable interchange of ideas and consideration for others. I might say to a child: 'Perhaps the information you want is in such and such a book in the reference library', and instantly someone would say 'Oh, I know that book! I'll get it!'

Apropos of the children knowing where to find facts, I think we rather astounded one of His Majesty's Inspectors on a visit. He had seen a book we had made on the Ancient Civilizations, and somehow or other Saint Augustine was mentioned. The H.M.I. said to a child: 'What colour was Saint Augustine?' The child thought for a moment, then slipped away quietly, returning about five minutes later with a reference book from the Headmistress' room, open at a biography of Saint Augustine!

As Lord Gorell said: 'The educated man is not necessarily one who carried all knowledge in his head, but one who knows where to look for it.'

I encouraged them to find their matter, read and digest it, then if they could write in rough what they had learned. If the text were rather difficult they discussed it with me before writing any notes. I looked over their rough notes and only corrected those mistakes that I felt were appropriate to their age. It is a foolish habit, surely, to expect a piece of perfect English prose from a ten year old child! We must 'Help children to be children and not adults', and we must 'help them to live out the child stages of development to the full.'

When the child felt and I felt that the subject had been well studied, the book was begun. Each child cut paper to size, planned the general layout and then wrote the book. At suitable places in the text illustrations were inserted. These had been collected gradually during the making of the study or had been drawn by the children. Covers were designed to suit the books and each child bound his or her own book. At last each child could possess the book he had made!

Those who wished took their books home and I heard tales of fathers who really enjoyed reading their children's books—who were very proud of them and hoped they would write some more!

YONGE FRESSHE FOLKES¹

The Bath Academy of Art, Corsham Court

Rhoda Dawson

WHILE drinking tea in the attic Common Room at Corsham one can look down through the grey-green, misty, bare branches of the largest plane-tree in Britain to where, on the thick carpet of golden leaves forty feet below, two lumps of deep turquoise slowly move—peacocks; happily scratching like domestic fowl.

The peacock is not, except aesthetically, symbolic of Corsham, which seems to be singularly innocent of pride or sophistication, and where a sense of values pertains for which the exact word, rightly interpreted, is reverence. I mention the peacocks, who may also be seen architecturally disposed on the tops of walls, their tails sweeping down over grey stone, as one small example of the beauty which surrounds the student here; the fine great house of Corsham Court, noble in proportion if somewhat grandiosely augmented in a bad period; but Adams and Capability Brown did the best bits and the great park was completed by Repton; a broad avenue stretches away from the house to the skyline beyond the ha-ha, a charming little temple disguises the outdoor plunge-bath of an earlier Methuen, there are formal gardens, brick-walled gardens, an English wild garden, a theatrical and mysterious grove of yew; fine old farm buildings and stables; a great picture gallery built to house the collection of Sir Paul Methuen who died in 1757, and many other noble rooms with their appropriate furnishings; and the vicinity of the present Lord Methuen, himself one of the best of Sickert's pupils, who has retired to one wing.

What exactly is Corsham? The institution serves a double purpose, as a residential art school for four-year students taking the National Diploma in Design, and who often go on for a year's pedagogy at the London Institute of Education; it also takes in two-year students doing a teacher-training course in art and visual education, and a group of specially selected, promising third-year students taking a course supplementary to their first two years. The whole comprises the Bath Academy of Art and is associated with Bristol University.

The students mingle and work together, for

their first term every one working at every available form of art, so that they may make a clean break with the school, Forces, or other previous experience and learn to think with their hands and enjoy the adventure of adult artistic creation. They have been selected by a process of elimination: (1) a first selection is made from written applications; (2) work sent by those whose applications are approved is looked over; (3) those who pass these first two tests are asked to submit work on subjects set by the Academy; (4) those on the final short list are interviewed by a small panel of, it might be, the Principal and the Lecturer in Education. In all cases where the candidate seems to have it in mind to become a teacher, whether by way of the two-year or four-year course, great importance is attached to personality. So many recruits sent on to art schools from other schools are exhibitionists!

As far as I know the Academy is unique of its kind. Although the four-year students are working for examinations and the two-year, under the observation of external examiners (for their work is judged, not by examination, but by progress), the system is fluid, projects on a large scale are used, the whole scheme of work is not so much arranged as conceived and nurtured so that it may evolve in each student naturally and suit his natural bent; and as well, to give the widest possible background to those who have none, and to help the more privileged to use their privileges. In fact the examinees have to do double duty, working for the uninspired examinations and developing at the same time along the line of dynamic imagination. The Principal, Mr. Clifford Ellis, is a pupil of Marion Richardson, and when charged with anarchy, he explains: 'My own peculiar anarchy is, I hope, not negative, *i.e.* merely a desire to destroy existing institutions, but more modest and more positive, *i.e.* to find ways in which people can develop with as few imposed rules as possible. I am well aware that the second may imply the first.'

Mr. Ellis took me across the little town to another more derelict estate, Beechfield, with a largish house, built in 1800, which will be the men's hostel. The girls have lived for the last

¹ This article was sent to the Principal for comment, and one or two of his remarks and corrections are interpolated. It is important to realize that a visit of five days is insufficient time in which to observe the work of such a place, where there is so little that is cut-and-dried.—*R.D.*

three years in Monks Park, a beautiful Regency house on the other side of Corsham; both were previously occupied by the Forces, who left behind invaluable hutments to be used now as dormitories or studios, or private houses for the staff; Mr. Ellis is determined to give each student a private room, however small and bare; decoration is concentrated in the mansions, which are furnished and fitted in dignified and relevant style.

CLASSES are held on all three estates, so that without a bicycle one is hampered, and in spite of several attempts I never succeeded in arriving at the biology-design class, one of the most interesting and characteristic, on time. But I watched one student working by herself, with piles of rough sketches, careful drawings, and a decorative little bit of dried and mounted seaweed beside her, trying to work up the exact form of it into a design on a larger scale; she had been working on this one theme for weeks, knocking off occasionally when the whole class would be treated to a special lesson on, say, coral; the biology master would talk to them in the morning with several lovely specimens before him, which, under the teacher of design, they would then draw and begin to consider as pattern. I also went through the portfolios of the work of first and third-year students; it was most interesting to see the development from the first day's work, too timid or too assured, to the later more truly sure, more humble and intelligent drawings, in pencil, of sections of fruit, an enlargement by about $6\times$ or $10\times$ of a butterfly's wing, the skeleton of the mushroom coral, its texture and structure most meticulously drawn; Ruskin would have been amazed and Tennyson pleased—he who saw the moon reflected in a nightingale's eye—but there is a subtle difference between these so careful studies and the somewhat mechanical reproductions of plant form which led to the vegetable nature of Victorian design. The patterns which grow so slowly from these modern nature studies, mostly at microscopic level, are considered as applied texture, themselves derived often from natural texture such as a snake's skin, a pine cone, or the inside of a marrow. When the student has made her first design, she will cut a lino block of it, which again imposes its own convention and crystallizes the shapes; this first block is an entity in itself, a matter of balance and weight. Finally the allover repeat pattern, or other design for application, will be worked out and cut on lino.

The biology lab. now being reconstructed at Beechfield, will be a charming room, with built-up, glass-sided little compartments for the exhibition of aquaria, specimens, or mounted objects; when I saw it first at Monks Park, the walls were hung with fabrics designed in the class, the rough work and studies from which they had grown, and, in a case, a pleasing arrangement of starfish, shells and seaweed side by side with an old Wedgewood dish bearing a similar design. All students attend these classes, obviously useful to those who will be concerned with industrial design, but equally so for the student-teacher who can pick up some general nature study from them as well as all the various techniques which are incidental; and it gives awareness to the eye. Now, after my short visit, as I type this at an open window, I am conscious of all sorts of possibilities of design in the various textures, conditioned by perspective, in the lines of brick and tile and leafy wall in the block of little old houses opposite; mine is a middle-aged and experienced eye; how invaluable to the young and untrained this must be.

From the biology laboratory it was but a step to the Beechfield stables built in two curving wings either side of an archway, so that the stalls within are therefore shaped as segments of an arc. Each is now furnished with a stove and billets of wood from the park, and a table; and here groups of students, or single individuals, work on some project of 'presentation'. This exhibition class is a new development; there is also an exhibition club; the idea is to train students in presentation of material which may be used in such skills as window dressing or visual aid in schools. Behind the bars, where once the lovely horses' heads peered out, stand all sorts of 'constructions'. The idea is not peculiar to Corsham, and the models were mostly fairly rough sketches, but this is a beginning in what is to-day a very important subject, and it must be exciting indeed to spend hours contriving these groups, with the greatest consideration of design and balance of the objects and also of the clearness of their message, while the wood crackles in the stoves and the birds sing outside.

THE girl students do a considerable amount of dancing, founded on classical ballet technique, but in soft shoes and expanded into a wide variety of simple and essential movements, which is from time to time linked up with the teaching of anatomy. At present an interesting class is being held in movement and drawing, to develop

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that kinaesthetic sense of which only a few people are consciously aware.

This class, at least the female portion of it, for the men remained aloof, worked for an hour or so on simple movements on the occasion of my visit, movements of head and arm alone, and after the eleven o'clock break the men came in and all gathered round a student who is clever at this work and who posed for them for the rest of the lesson, performing the movements they had practised, with now and then a *grand battement, en arrière* and *en derrière* at the *barre* thrown in for excitement; she, and some of the others, wore the black-dyed, army surplus underwear (pants and vest, male) which ingeniously do duty for practise dress. The students drew her while she moved; they were all first year; different groups of students work at this from time to time so that all shall have the opportunity. One boy of 16 had only just arrived; again one noticed, at first, the struggles of the muddled and alarmed beginner, the slick, too-efficient work of the girl-who-is-good-at-drawing, the static figures of the nervous fellow who dared take no risk between eye and hand. But by the end of that one morning (for it was so interesting that I stayed the whole time) there was a noticeable

loosening up; the teacher pinned on the wall one lovely drawing of two *grandes battements*, overlapping in a balanced arrangement on one sheet of paper; the efficient girl had forgotten to see details of sleeve or muscle, and was beginning to swing a casual line right through the pose; the young beginner was developing at least a strong sense of contour; most of the men, in fact, showed more interest in the poses that were heavy and strong, and their drawings had a solid quality whereas the girls who had danced before drawing really did, I think, show more sense of movement. They are encouraged to use every possible medium and the main object of the class seems to be, apart from the invaluable experience in drawing, to shake them up, the beginner from his fright and the established draughtsman from his routine. Considerable intelligence is expected of the model, too; two or three of the girls oblige, and sometimes the whole class acts as models in a moving group while one or two take turns to draw.

All day long, in all three estates, the sound of music is heard, as piano, violin or singing lessons and practising go on in hutments or the music- or withdrawing-rooms of the mansions. There are frequent gramophone concerts in the evenings, in the dark, given on records from the magnificent

collection. At a practice of the Bach Christmas Oratorio I was impressed by the serious work put in by the large mixed choir.

Another evening occupation is the weekly film show. Good, old, silent classics, documentaries, and film oddities are shown, and I saw there a French fantasy of 1904 which put many more modern films in the shade. A photography group has been started, and photography is used for recording much of the work done in classes.

PAINTING and sculpture, and relevant subjects, are taught by practising artists of repute. The whole spirit of the place was crystallized for me by some remarks of the Principal's as we walked through the park on my circular tour—he said casually that the painting was a bit upheaved at the moment as his principal teacher was in Italy; he had had such a successful one-man show in London that he said now or never was the time to visit Italy. 'So I let him go——' I commented on the generosity of this attitude and he said: 'It seemed to me the price one should pay for employing practising artists on one's staff.' Mr Ellis is, of course, a well-known artist himself. And the temporary visiting teachers bring in variety and fresh ideas.

The teacher of carved stone lettering had been apprenticed to the trade as a youth, as had the lithography teacher I visited about 6 p.m. still working with his class of girls; his brow literally dripped with sweat, his voice was almost gone, and he was ready to drop, for he was a gallant youth and refused to allow his girls to move the heavy stones or work the heavy press unaided; he had been at it all day, yet his enthusiasm was still unbounded and he gave me, too, what amounted to a brief lesson.

Among the stone-carvers was a young African, well-known in his own country as a wood-carver and a teacher at Makerere; stone was new to him, and his solemn circular Os had a distinctly African look, quite different from the Trojan column letters of the others and very interesting.

THE dramatic class works in another set of stables at Monks Park, a lovely, old stone building of two storeys; the first year students were hard at work preparing for the Christmas performance, and I poked about among them as they concocted costumes and props out of paper, wire, buckram and last term's costumes redyed, repainted, cut up and altered; the same piece of hessian that had been a cloak in 'How Pleasant to know Mr. Lear,'

and later a gown in an open-air opera, was being used again for an Inigo Jones doublet. The greatest economy was being observed and there was little new material, and none of rich quality. Two men were worrying over Venus' doves, a girl was covering a short, hooped skirt with curled paper ostrich feathers on a dummy, and another man excused his clumsy fingers for, he said, struggling with his needle, 'this is the first time I've ever sewed.'

The work in progress was for a masque in Inigo Jones style, put together, like all their dramatic performances, by all the experts in music, English, design, dancing and drama—a community effort. I was shown the property cupboard and the huge, wonderful masks, great insects and other properties made in the summer.

In this work I felt the need for some precise teaching in homely technique. Finish and brilliant execution is not expected at Corsham, where people are taught to *become* rather than to *be*; but a ham-fisted, first-year student, or a genius in paint, could not be harmed by a little instruction in, say, soldering. I really could not see how the dancers could bear to wear those hats and wings, made of pliant, heavy wire, twisted together and fastened with great wads of electric tape. But the final appearance looked good.

Mr. Ellis comments: 'This paragraph is not altogether fair to the sculpture masters who help in this work largely during the summer term when the Ministry's exams. are out of the way, and who do provide very precise teaching in various techniques in construction. In the summer, too, the younger students are helped very much by the more experienced sculpture students. I think that a fair criticism is that we expect rather a lot from first-year students, hoping that their enthusiasm will enable them to overcome difficulties, which, as you suggest might better be avoided altogether by straightforward instruction at an initial stage, and that it seems rather hard that they should have to wait until their third term before this is forthcoming.

'But there are replies to this criticism that might perhaps correspond to a defence of teaching a modern language by the direct method, leaving formal grammar to come in as and when the pupil was ready for it.'

The coming masque is a very relevant part of the term-ly project at Corsham, which this term is the seventeenth century. This is a vital part of the educational scheme, and everyone is supposed to subscribe to it over and above their regular work as a means of getting as wide a view as

possible of general culture ; evening lectures are given by specialists on the staff ; a lecture on seventeenth century science was being prepared by the biology tutor, to which all students would be expected to go. On the last day of my visit the English tutor was speaking on seventeenth century literature, but the project is not too obviously enforced, it is used to colour and lend direction to such studies as may be relevant.

Mr. Ellis says : 'We have a century project each term, *i.e.* three times a year, and so within the span of two years are able to work from the fifteenth century to our own time.'

THE actual routine curriculum seems to be carried inside people's heads rather than on paper ; an elaborate time-table is posted up, giving time, place, names of teacher and students, of each class, but no subject, so as to allow as much fluidity as possible in case of need.

The most remarkable enthusiasm prevails among the staff, and it is not only that the living conditions are so delightful ; a curious air of relief implies (and some, in fact, have told me) that for the first time in the lives of some of them they feel free to teach in the way they know to be right and are expected to use their imaginations to the utmost ; they are caught up into, and inspired by, the dynamic of the place ; several also teach in the Art Secondary School in Bath, run on the same lines and in the same spirit and where also, in a word, they are happy. One or two, too, apologized to me for the less adventurous quality of such routine lessons (as, for instance, anatomy, which I attended) exacted by the impending examinations ; but, in fact, it seems probable that these provide the amount of drudgery needed to preserve so idyllic a place ; otherwise the Eumenides might well be jealous and contrive a doom. But to live and work in such an atmosphere, amid surroundings of natural beauty and architectural grandeur makes for a happiness which is rare.

I found the same joyful spirit in the education tutor, who was thoroughly happy in her task of teaching students to teach through eye and hand, happy in spreading the gospel through the schools of Somerset and Wiltshire where her pupils practise, and in entertaining the older teachers from these schools at Corsham ; in helping the Baltic refugees at a local camp, where before they had a school students used to carry on classes where language was no bar, in handwork and picture making ; and evidently quite

convinced that there is no such place as Corsham on the surface of the round world. As for the visible results of her students' work, I have brought away with me wonderful memories of the many children's paintings which decorate rooms in hutments or mansion ; some in heavy carved and whitened frames form the most exquisite *décor* of a Regency room ; others are pinned up on the canteen wall ; most are far more powerful than the work of the adult painters, which is, of course, to be expected, for rare indeed is the adult who can work with the instinctive and emotional drive of a child.

The one internal criticism, for which I was somewhat prepared, came from the older students, who felt the term-ly project to be a bit irrelevant to their studies ; one can well understand how the younger students revel in it, and gradually, as their own work crystallizes, they require more free time in which to ponder over their own creations. The danger, too, of diffuseness is great in such an atmosphere, but this complaint showed that they withdraw from it of their own accord. I listened to a few of them talking at tea in a room with egg-shell blue walls and hand-painted Chinese panels reserved for intimate occasions ; I probed for discontents, but found no other ; they enjoy the mingling of two different courses, and each finds valuable contacts with a different life through the other. Their horror at my mischievous suggestion of a change to one of the great London art schools was extreme ; and again, it was by no means on account of their lovely rural life and magnificent surroundings, but it was the spirit of the place they could not afford to lose.

As I left to catch my train after tea the lecture on seventeenth century poetry was in full swing in the great Hall. The students sat on the great staircase in the dim light, and the English tutor spoke from the floor below ; his immediate subject was love-poetry and he had begun by tracing the history of Romantic love through the ages ; he had got only as far as Chaucer when I had to go, and some of the last lines of Troilus and Crysed in the vernacular followed me as I crept down the back stairs and out into the autumn evening :

*O yonge fresshe folkës, he or she,
In whiche ay love up-groweth with your age,
Repeireth hom fro worldly vanité !
And of your herte up-casteth the viságe
To th'ilke God that after his imáge
You made.*

NOTES ON SOME DISTURBED BOYS

A. T. Barron, Warden, Paddington Children's Club ; Co-Trustee for Hawkspur Children's Holiday Centre

I PROPOSE to give a picture of two homes for the treatment of maladjusted boys of over ten and under school-leaving age, which for the sake of clarity I will call throughout the Hostel and the Camp. My wife and I were wardens of both. The two homes had many features in common and some significant differences, most of which were in degree only, for example, in the amount of self-government.

At the Hostel my wife and I had two resident and five part-time helpers. We were a two-class staff, three of us were directly concerned with the children, the others were domestic workers and gardeners. We had no responsibility for teaching as the children went to the village school. We were housed in a beautiful and suitable country house in the centre of a small village, two miles from a small town and thirteen from a larger shopping centre. We had enough space indoors for our nineteen boys ; outside there was a large vegetable garden, two spacious lawns, and two paddocks

The standard of living was excellent, the meals were cooked and served to a professional standard. The internal furnishing was plain and pleasing. Our gardens and lawns were maintained at almost pre-war level.

Self-government was limited at the Hostel to arranging the social life of the community, including some activities in which the children of the villages joined, settling personal quarrels and differences, including, to some extent at least, those between a staff member and a child. No money was available to the Hostel Council, nor was there any machinery whereby they could overrule me as Warden or appeal against any of my decisions. Matters directly concerned with health or staff duty-time were excluded from this sphere, although no embargo was placed on discussing any subject.

The boys made friends at school and in the village and used freely to bring in their friends, both boys and girls, to tea and to play. There were two horses attached to the Hostel and some boys kept rabbits as pets.

The Camp consisted of a number of large and small huts grouped in an irregular line on three sides of a green. On the fourth side was a cinder track across which lay our 20-acre arable field. We had as neighbours a few farms and cottages.

The nearest village which, although almost a town, had no cinema, was two miles away, the market town with cinema was thirteen. We were a staff of five full-time residents for about fifteen lads. We had full responsibility for formal and informal education and did the teaching and work with the children on an equal footing with the chores, the gardening, the building, the hauling of water and coal.

The furnishings of the Camp were much the same as were those of the Hostel but were marred by being used freely as play material. The food, too, was, in its raw state, about the same, but was cooked and served without marked skill.

The Camp Council had funds at its disposal, partly derived from taxation of its members and partly from the London Committee from whom it derived its authority and to whom it could appeal against any action of the Warden when it felt aggrieved.

The boys at the Camp had more time to develop their own interests because they did not have to go out to school and they lived a much more colourful and eventful life. Pets and machinery played a very great part, and we had goats, rabbits, chickens (especially cocks), ducks, cats, dogs, and a horse as pets, and an old car—our sole means of transport except for the equally unreliable horse—and an electric generator, a sewing machine, washing machine, mowing machine, as well as farm implements to keep together.

We continued at the Camp a policy that we had adopted at the Hostel of writing frequently to each boy's parents, giving pretty frank information of his behaviour and of our interpretation of it ; conversely we demanded of the parents—sometimes by a daily post card—that they kept the boys informed of home events, visited them at the Hostel, and had them home for week-end and longer holidays. In this way we were able to influence family relationships and prepare constantly for the children's return home. We did not look upon ourselves as a substitute home but as a treatment centre.

An important difference was the method of selection for admission. Before coming to the Camp a boy was physically and psychologically examined and adjudged to be in need of the treatment that the Camp sought to provide. Admission to the Hostel was random.

To me an outstanding contrast between the Hostel and the Camp was that at the Hostel I had to spend considerable energy and thought on making the atmosphere loose and in removing rigidity from the group and from individuals; at the Camp my energies were equally consumed in the opposite direction of building a secure framework into the community's if not into personal affairs. The Hostel boys very soon got to a point beyond which it was difficult, within the scope of the place, to get further development, so that I was often very unhappy about their state although overt symptoms were absent. Were it not for the insight afforded by three lads who moved with us from the Hostel to the Camp I would have attributed this contrast to something inherently different in the two groups. Each of these three lads were in some measure shut away and inaccessible to further help whilst at the Hostel, although in all other respect they had distinct and differing personalities and problems.

Within a few days of coming to the Camp they each in his own fashion developed, on the one hand, the most alarming symptoms, and on the other an energy and vivacity that was no less impressive. Perhaps a case history of one of the three may illustrate this point.

Ronnie Mathews, aged 10. I.Q. 112 plus.

Problem (according to father): Liar, disobedient; staying out after school to 10 p.m., returning home with torn and dirty clothing. Pilfering from home, especially shillings from gas meter. Truanted from school for weeks.

Family Circs.: Working class home. Father in reserved and secure post, no poverty, but overcrowded flat. One sibling brother eight years younger.

Treatment from September, 1943, to January, 1946.

Ronnie's parents began to find him a problem only after the birth of his brother when he was eight years old. Before this time he had been rather too good. When the father sought assistance he told the social worker that 'up to two years ago he (Ronnie) was brilliant—everything has deteriorated since then'.

The father had been the dominant influence in the lad's life, and 'dominating' was the keynote of the father's personality. He was a man in the middle thirties who considered that his chances of becoming important had passed. He had shifted his hopes and ambitions on to his son. He planned the boy's life to the greatest possible extent. He thought that his own progress had been retarded by lack of education, so Ronnie had to have 'Education'; all play was frowned upon, Saturday afternoons had to be spent with father 'fishing', going to pictures ('those that Dad likes'), or watching football. These occupations the father regarded as vaguely 'Educational' and infinitely preferable to Ronnie 'playing about with other kids, getting himself dirty'.

The mother, a slightly older person than the father,

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was torn between her desire to be motherly to the lad and her almost absolute domination by the husband, with his insistence upon discipline, tidiness and cleanliness.

Ronnie had started to stay out at night, to steal, to truant, to fall to the bottom of his class only after the birth of his brother. When his father was recounting this fact, he said: 'I've been told that Ronnie is jealous of the baby, but I can't see it myself.' Only the most material facts could that man see. He sought to be a 'good father' by providing those factors the lack of which he considered had spoilt his life. Never was there a father more interested in his son. Here was no case of neglect, but rather of intense, narrow, canalized interest; interest that gave no value to the child's personality, no importance to his aspirations and whims. A harsh, dominating interest. 'Do what I say, my boy, whether you like it or not; you will get to like it because it is right. I know what is right. You have got to learn it, I'm your teacher.'

It is not easy to get a clear picture of the chronology of events about the time of the birth of the second child. Ronnie was ill with pneumonia and in hospital for three or four months and on his return home had another period of illness, measles this time, and from thence forward he had repeated attacks of asthma.

The mother was terrified by the air raids and wished to be sent to the country, but was prevented from going by the father.

The father shifted his ambitions and interest from Ronnie to the baby. The highest praise that he could give the infant was that it was the opposite of Ronnie in some respect or other. He rejected Ronnie and was uncomfortable in the knowledge that in so doing he had wronged the boy; he was relieved whenever his actions were such that they justified this rejection. There is no reasonable doubt that the boy's delinquencies were giving the father satisfaction at this period. The severity with which he punished the boy was only matched by the child's capacity, despite ill health, to endure it, and sheer compulsion made him repeat again and again the act, especially staying out late at night, which brought forth the father's wrath.

Writing of this period, a very experienced teacher and educational psychologist said: 'When I first saw Ronnie I thought him one of the most fragile children I have ever seen. His delicate colouring, his thin body, were in part explained by persistent asthma . . . If, during a visit . . . he sat for ten minutes at a table bent over a drawing which he was making he would become quite breathless and have to lean back to get his breath again.'

Such was the lad's state and such was the situation when he came to the Hostel.

During his early days with us Ronnie presented a sorrowful and puzzling sight. Most delinquents I have met tend to exaggerate their toughness, tend to show some hostility, not directly, of course, but one is aware that it is there. Not so Ronnie. A more calm, anxious-to-please lad simply could not be imagined, and yet he did not hang around courting favour. It was hard to be fully aware of his presence. He was always most clean and tidy. He joined in the activities of the place, but he did not seem to take

part in them. It was impossible to reconcile this with the case history picture.

By imperceptible degrees I found myself being drawn into a conflict between father and son, a conflict now conducted by correspondence and occasional visits of the son to his home and the parents to the Hostel. Slight as these contacts were, I, as buffer, was made to feel how real and intense were the emotions being expressed.

Having been jockeyed into the arena, I drew the fires from both sides. Father and son would show the most profound anxiety if I attempted to step aside and let the battle revert to its former stage. The mere fact that I was able to occupy this position brought much of the hitherto hidden feelings to the surface.

I would get beautifully lettered advice from the father on what his son needed in the way of discipline, followed by equally well-lettered queries as to why I had not acted on his instructions, and demands that I make the boy write to him at once as they had not heard from him for a week, two weeks, a month, whatever the period happened to be. I would get incredulous and indignant enquiries such as:

'I understand from my son that he is allowed and permitted to play with mud, that he wastes considerable periods of time mucking about in a hole he has dug and calls his "Camp".'

'I know that the boy is a liar and thought it fair to tell you the slanders that he is spreading of your treatment of him.'

'I trust that I can rely on you to take whatever action you know to be necessary and need not bother to punish the boy myself.'

On Ronnie's side the fire was more subtle and insidious. First he carefully discovered how my philosophy differed from Dad's, and then wrote to tell his father with great relish all the things he was 'allowed' to do, and used his father's reply to mean that 'Dad has told me not to do what you say.' Forcing me relentlessly more into the open where I was bound to say: 'It does not matter what your Dad thinks, says, or does, while you are here you do what I say.' After carefully conveying this to Dad and noting the jealousy that it aroused in that quarter, he sat back and anxiously watched the real fight, which was to see if I could stand up to his father, who had always hitherto exercised unquestioned and unassailable authority over him. This was a long and wearying and at times extremely anxious battle.

His first departure from his demure behaviour of the first week or so was to choose as companion the most dirty-nosed, torn-pants, little ruffian we had. A child of extreme roguery and very little else, a creature who would undoubtedly have aroused the contempt of Ronnie's father. With this lad Ronnie set to work. Together they roamed over ploughed fields and through woods returning soaked and dirty from heel to hair. A clearer defiance of the father's code could not have been devised. They came back and stood waiting for the storm to break, waiting for the anger and the anxiety about Ronnie's health, the punishment and the scolding.

The pair established their headquarters in a hole some eight feet by six feet across by about five deep

that they had dug and roofed over with bits of wood and sheet iron. From here they started to raid the garden and the pockets of their fellows, and to plan 'bunks' and stealing escapades in the local shops.

This lad who had suffered so much was now in full revolt at the things his father valued, but he still emulated and idealized him. He was unconscious of the revolt that was going on. His attitude reflected the father at every turn; in his contemptuous manner towards my wife and the other female members of the staff, in his bullying of smaller boys and subservience to bigger ones in their presence, and an insistent clamour in the Council that discipline should be increased, that boys should be punished for being dirty. In short, there was an entirely distinct code governing his behaviour from that which commanded his respect.

From existing side by side these distinct codes began to alternate; he accepted office in the management of the community and would for a few weeks desert his friend, then he would fail to see in the same Council anything to which he could give loyalty. As time went on this division of mood became quite marked. He was no longer able to maintain it. He managed gradually and painfully to modify his code so that it would satisfy both his ideal and his nature.

When he moved to the Camp a supremely important event took place in the first week. Throughout the year's treatment at the Hostel I had been writing to the parents and seeing them, attempting to modify their attitude to the lad not quite unsuccessfully. Despite many shocks to his 'code' and his 'honour' the father had gained sufficient confidence in me to allow the treatment to proceed.

Ronnie arrived at the Camp—the first boy to do so—before anything was either fit or ready. Within a few days of his arrival his parents descended on us. Ronnie, with great concern, brought me the letter announcing this visit, saying: 'He is coming down here, what shall I do?' I shared the boy's apprehension. We both knew that this was the end. That Ronnie would be taken off home.

On this occasion he saved the situation by an intuitive understanding which he displayed then and often later. He dressed himself in the outfit he had adopted at the Camp, which was something between that of a Boy Scout and of a cowboy, and walked the six miles to the station to meet his father. This impressed the man so much—because, it must be remembered, he still retained a vivid memory of his son's weakness—that he listened without contempt to his accounts of his adventures, of the huts we were building, of the finding of the water supply, and accepted Ronnie's apology for the disorder and general muckiness of the place, and caught something of his enthusiasm. When he arrived the father helped mix the concrete for some foundations. He was deaf to the appeals of myself and of his wife to spare his best suit. During that day father and son came very near together. A week later he spent his fortnight's holiday helping to build the Camp and allowed his wife to remain for three months as a voluntary helper.

It was during this time that we saw the son rebuking his father, with the full power of law on his side, for his table manners!

This happy turn of events raised many problems for the boy. He reacted by clinging more firmly than ever to the father's previous code. He lost, temporarily, the gaiety and zest which had impressed his father, and again began to be shut away and moody.

It was during this period that he discovered his mother. His attitude to her until now had been almost contemptuous. In the hurly burly of Camp life this quiet, efficient woman, by the stability of her character and adaptability to new circumstances, appeared to her boy like a rock of strength after his father's change of front. His mother undemonstratively comforted him. This led to a period of interest in small things. Hitherto he would not look at a smaller boy except to hit him, and had no interest in animals. Now he got a dog—a big dog—as a pet. He cared for the goats. He took notice of his baby brother. He brought a present for my daughter whose birth he had celebrated a year earlier by running away for three days.

With the discovery of the ability to love other creatures—the discovery of a point outside the 'battle area'—the final phase to which treatment was carried set in. During more than a year he gradually gained some stability, and built up a new relationship with his parents and with the community.

Almost suddenly he discovered that he had no more use for the Camp, that he wanted to go back to his home and go to school. We did not oppose this move, though we were not sure whether it was wise. Subsequent events have shown that it was, and that he settled down to a year and a half's normal school life with no difficulty and has since held a steady job for the same period.

To the visitor, especially the trained social or psychological worker and to the officials of local and central government, the great difference between the two places was that the Hostel was clean and the Camp dirty. These people left the Hostel feeling that they had visited a really good modern children's home. When later many of them visited the Camp they left with grave doubts. Some accepted the dirt because they had confidence in me, many because they thought it would only last for a short period, some because they thought it was outweighed by other more positive features. My own efforts as the head of the place were so strenuously directed to reducing it that I only became aware of the function that the very muckiness of the Camp performed some months after the experiment had closed and we were attempting to replan the work to fit into the more conventional abode of a Hampshire manor house.

The opposition that I faced and the official tendency to condemn automatically any children's home that permits even a modicum of dirtiness almost goads me into over-emphasis and over-statement of this point. As we have come to

recognize that the maladjusted adolescent boy has destructive propensities, so we must surely come to equal terms with his not unrelated problem connected with dirt. Pioneer establishments from Homer Lane's onward have been destructively criticized on this score.

In both places I was given freedom to use those methods of training which I approved, and in each case I attempted to avoid the use of a regimented discipline, and instead to base my hopes on modifying the boys' behaviour by arousing their positive feelings. There seems to me to be no third force capable of meeting the situation created by a group of maladjusted adolescents. Either one becomes the head of a fair, impartial system of rules, corrections and punishments, or one relies on love. At the Hostel the boys disapproved whenever I refused to administer a punishment or to consider penalties in advance. They also found discussion of misdemeanours embarrassing. They had a strong tendency to maintain the régime. This group impressed visitors with their friendly attitude to me and the informal relationship in which I stood to them, yet one of the most trying problems with which I had to contend was absconding. All three of the lads mentioned ran away more than once from the Hostel, yet neither they or any other lad ran away from the Camp, where I never heard anyone comment on the friendly atmosphere and where not even the most casual observer could miss the strong antagonisms between this child and that, between an adult and his group, between me and my charges. Many people found this most distressing. They had hoped that an institution of this kind would have, as the Hostel undoubtedly had, a light-hearted, smiling face. They were extremely sceptical when I assured them that any boy could leave at any time, and further, that he would get my active help in so doing by merely saying to me twice with an interval of a fortnight that he wished to go. They felt that this must be one of my deep psychological tricks and that the children were under some pressure that I was careful not to reveal. They could not understand any child staying voluntarily in a place that had so much 'bad' feeling. I have exercised much thought on the problem of how to prevent places like the Camp laying their less pleasing aspect wide open to the uninformed visitor; how, in fact, to window-dress. I have, unfortunately, been unsuccessful in this, and conclude that any house with a therapeutic aim that appears immune

from bad feeling, dirt and the rest are only partly fulfilling their function.

There is an important distinction between an educational and a therapeutic set up. In the education of a normal child it is desirable and essential to harness its unconscious drives to maintaining the régime, essential, indeed, to the existence of a régime. Here both the unconscious drives and the setting are normal. Neither of these factors is normal in the case of the maladjusted adolescent lad being treated in a residential community. Since no child capable of being helped by environmental therapy is wholly maladapted, this distinction is one of degree only. However, in environmental therapy there is a struggle in which the child tries to maintain his existing modes of behaviour against the adult's contrary efforts. If the institution has a sacred façade, whether it be of cleanliness or of cheerfulness the child will use it as a shield to hide his maladaptations from scrutiny and interference.

The more rigid the institution the more these factors are used in maintaining the régime. People with experience of institutions and prisons know how conservative the inmates are and how unpopular is the reformer. It is a commonplace to-day to hear that children use an established régime to maintain their happiness; it is not so clearly recognized that the maladapted child uses the régime to maintain his unhappiness.

A camp or hostel has the choice of thus using the children's neurosis to buttress the régime, or of relieving the neurosis by having a more fluid set-up which may involve so considerable an amount of disorder as to appear to outsiders to be chaotic.

The Camp demanded from the new arrival a considerable degree of adaptation. When leaving it he had again to make a great adaptation. The experience gained in making the first enabled him to make the second consciously and with the minimum of neurotic disturbance. There was no more carry-over from the treatment situation at the Camp than there is from the nursing routine when one is discharged from hospital. What the patient carries away with him in each case is an increase in health and resistance to a recurrence of the trouble.

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Book Reviews

The Gifted Child Grows Up
L. M. Terman and M. H. Oden
(Stanford University Press, Oxford University Press)

Children of High Intelligence
G. W. Parkyn (New Zealand Council for Educational Research)

It is difficult nowadays to believe that barely fifty years ago it was quite commonly supposed that gifted children were likely to be undersized, unstable, interested only in ideas, and liable to develop into post-adolescent stupidity or insanity. It is also not always remembered that our present rejection of this picture owes much to Terman's prolonged study of a group of more than a thousand brilliant children and to his refutation of the belief that there is a danger in intellectual stimulation and that any tendency to early cleverness should be discouraged at all costs.

Twenty-seven years ago a grant from the Commonwealth Fund of New York City made it possible for Professor Terman and his assistants to begin the study of a large and representative group of boys and girls of the highest I.Q.; and now, after five-and-twenty years, he is able to offer us an outline of the investigation and a summary of its main findings.

In the original study, tests were given of intelligence, achievement, character and interests; information was collected as to school and home, and detailed physical examinations were made. Six years later many of the same tests were repeated, along with tests of personality, vocational interest and social attitudes. In 1936, 1940 and 1945, further details were collected, along with questionnaires relating to marital adjustment and occupational success.

The investigation is now at its half-way point since it is hoped that the survivors and their children will be followed for another five-and-twenty years. It is, however, now possible to say that in physique and general health children of high I.Q. are on the average superior to the general child population, that versatility rather than one-sidedness is the rule, that gifted children are not more prone than others to maladjustment, and that vocationally they are more successful. The incidence of marriage in their group is above that for college graduates of comparable age and their marital adjustment is equal to or superior to that found in other groups. Gifted children who are promoted rapidly through school are on the whole equal or superior in health and general adjustment to those not so promoted. They do better schoolwork, continue their

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education further, marry a little earlier, and are more successful in their later careers.

Such a summary gives only the barest impression of the interest and stimulation offered by this book. It is enriched by reproductions of the actual questionnaires and ratings which Terman used; and it offers a pattern for research enquiries to the many teachers in our schools who are concerned to study the educational and personal effects of traditional school procedure.

A much smaller enquiry along similar lines is presented in a research report from the New Zealand Council for Educational Research. This is of especial interest to English teachers in that it comes from a country in which ability grouping is generally accepted and individualized work is often practised, but in which competitive selection for secondary courses has been abolished since 1937.

Mr. Parkyn is concerned to advocate greater opportunities for ability grouping in the primary school and a curriculum enriched beyond the common core in the secondary stage. He is somewhat more convinced than many psychologists of the constancy of that description of relative performance on intellectual tests which we call the Intelligence Quotient; but from his analysis of the scholastic achievement, home background and

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personality ratings of some thousands of pupils in approximately the top 5 per cent. of selected age groups (along with a follow-up study of fifty children in greater detail) he is able to confirm in general terms the findings of Professor Terman and to reject the proposals for segregation in terms of so-called types which are based on a less valid analysis of the developmental balance of highly gifted pupils.

C. M. Fleming

Freedom in the Educative Society Fred Clarke (University of London Press, 4/6)

In this book Sir Fred Clarke makes another contribution to educational theory as it is related to the cultural and social development of the English community. The discussion deals with problems fundamental for society as well as education. The comments on some features of the English Tradition and on present-day conditions are both apt and outspoken. The book is a welcome corrective for the still too-prevalent tendency to consider education merely in academic terms.

In summary form the argument runs as follows: Our national economy and material standards of living depend on the efficient application of science and technology to industry and agriculture. The only alternatives, nowadays, are starvation, chaos (and dictatorship). But such application in

modern conditions means, inevitably, a planned economy. The conditions which allowed *laissez-faire* to succeed, in so far as it did succeed, no longer exist. A planned economy, however, sooner or later, requires an educational system relevant to it, the *educative society*.

By 'educative society' is meant a society 'which accepts as its over-mastering purpose the production of a given type of citizen . . . which consciously directs its activities and organizes every department of its life with a view to the emergence of citizens bearing the characters of the preferred type'.

Educative societies are, of course, by no means novel. History provides plenty of examples (from Plato to the Public and public Elementary Schools). However, in England now we say we want democracy, *i.e.* a 'free' society. At the same time we cannot evade the planned economy. Therefore, the problem we are now challenged by events to solve is—can we educate deliberately a democratic 'type' in a planned economy and at the same time produce 'free' citizens?

Sir Fred discusses the concepts of culture, freedom, and the English Tradition. He shows that democracy is neither anarchy nor individualism. Some measure of conformity to a *common* culture is essential for democracy and for freedom itself. The solution, he suggests, must be sought in the attempt to develop in each citizen a disciplined conscience, *i.e.* an attitude of willing intelligent acceptance of the common culture and of the responsibilities and obligations which go with it.

There are some apt comments on those extreme forms of natural development doctrines and on the present-day antithesis between work and leisure. The solution of the problem depends partly on the possibility of acquiring culture through vocation—any vocation, not merely an upper-class profession. For this to happen it will be necessary to humanize work. (Readers of *The New Era* will recognize that Activity Methods may help in this connection.)

So far, I think, we can expect a growing measure of agreement with the thesis of this book. Certain other suggestions may meet with more dubiety.

One difficulty is mainly a matter of words—the use of the word 'type'. A central thesis of the book is that 'in the new national situation, forces making for the determinate forming of a required citizen type will become almost irresistibly powerful.' That seems to mean that we must produce a democratic 'type'. If we accept the usual meaning ascribed to 'type' we appear to have a contradiction in terms.

Secondly: Sir Fred introduces the

concepts of moral law and original sin—quite legitimately, I think, in view of a present-day drift to moral relativism, and of what we now know even civilized human nature to be capable of when the opportunity presents itself. The difficulty here, for the scientifically-minded reader, lies in the transcendental implications which have accompanied the concepts hitherto. Moral law ordained by some assumed Divinity, expressed definitively in some sacred scriptures, and immune from criticism or amendment, is too closely analogous to dictatorship and tyranny. Similarly the notion of Divine Grace which has accompanied the Christian doctrine of original sin arouses dubiety in an age which has lost its confident belief in the fundamental hypothesis. I agree that these problems cannot be evaded, but the original doctrines need careful re-statement in terms compatible with modern knowledge. This is an essential factor in the organization of a democratic education. Because it raises these problems frankly the book is stimulating and interesting; the expression is understandable and forthright; and the discussion not too long to be read with enjoyment—features not always characteristic of works on educational philosophy.

A. Pinsent

Russia Goes To School: A Guide to Soviet Education. Beatrice King. (Heinemann, for the New Education Book Club, 10/6).

At a time when the gulf between the Western democracies and the Soviet Union shows no signs of diminishing, many, especially in the field of education, will be grateful to the New Education Book Club for issuing as its third volume Beatrice King's interesting account of education in the U.S.S.R., *Russia Goes To School*. Few people in this country are as well qualified to write on this subject as Mrs. King, who was born in Russia and educated in England, and who has not only lectured and taught in this country, but also studied Russia and Russian education at first hand in the years between the two wars.

Many readers will recall her earlier book on the same subject, *Changing Man* (published in 1936) and will inevitably compare it with the present volume. Mrs. King has, however, forestalled this comparison and possible criticisms by pointing out in her introduction that her book aims simply at giving the reader an account of 'how the system is organized and run, and what is taught', not of the 'why of things'. That it goes far towards achieving its avowed aim cannot be denied; we are presented with a very full picture of the immense achievement in Russian education since 1917. But no book on a foreign educational

system can be wholly satisfying if it fails to give an *adequate* account of the 'why of things'—the historic, geographic, and economic factors, the peculiarities of national character, the dominant ideology and the prevailing values, which have shaped and are still shaping the system as we know it to-day. Mrs. King's book would have gained in interest for both the general and the specialist reader had it included one or two chapters on this background. She fights shy of the fundamental differences between the democratic and Communist conceptions of the social order and of the aims of education.

Nevertheless, the book is a mine of information about Soviet education to-day. Mrs. King has drawn both upon her own experience and upon a large number of Russian sources, and her book was read in manuscript by Professor Konstantinov, of the R.S.F.S.R. Academy of Educational Science in Moscow. It would, however, have been more valuable had Mrs. King had an opportunity to study Russian education at first hand, comparable to the opportunity she had before she wrote *Changing Man*.

Of the fourteen chapters in the book, about one-third deal with the various stages of Russian education from the Nursery years to Higher and Adult Education. Others treat such varied topics as 'Discipline and Method', 'Educational Research', 'The Problem of the Delinquent', 'The War and After'. This last might with profit have been enlarged. As a sample of the interesting as well as controversial facts with which the book is crammed we cite the following from the chapter on 'The Principles and Purpose of Soviet Education': (a) the Russian abolition of 'pedology' as a branch

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of psychology, because mental tests appear to disprove the Soviet belief in the perfectibility of man by showing that children differ in innate endowment; (b) the introduction of fees into senior secondary and higher education in 1940, which led to a noticeably higher standard of work, particularly in the latter field in the first year of its introduction; (c) the Russian abolition of co-education in 1943 and the setting up of separate schools for boys and girls, which, contends Mrs. King, has made it easier 'under existing Soviet conditions, provided the numbers allow it, to achieve the required academic standards and intellectual discipline'; (d) the abolition of all 'model' schools on the ground that they tend to create snobbery. The reader will find it stimulating to reflect on these recent developments in Russian education. Do they spell progress or retrogression?

Whatever his political opinions (and it is these which will determine, at least in part, his answer to this question), the reader will find this book well worth his study. Even if it does not help us to understand Russian education and the Russian character as much as we had hoped, even if the picture it presents of Communist education is a brighter one than other sources had led us to believe, it does genuinely 'help the reader on the road to understanding of the Soviet Union', as its publishers claim.

A. Laing

Education for International Understanding By K. G. Saiyidain, B.A., M.Ed., Educational Adviser to Bombay Government. Formerly Director of Education, Jammu and Kashmir State (Pub-

lished by Hind Kitabs Ltd., Bombay 1948) Rs. 5. From N.E.F. Headquarters, 7/6

This is a collection of speeches, some made in 1946 in Australia at an International Conference organized by the New Education Fellowship, and others delivered at meetings of Unesco on the same theme in 1945-46. The book suffers, as many books of speeches do, from an awkwardness of phrasing and from repetitions, even of quotations.

Professor Saiyidain has absolutely repudiated the use of the atom bomb. His view is that war seldom results in a worthwhile peace, and that the establishment and maintenance of genuine peace, which is the prerequisite of all creative work and progress, is the greatest task of our time. He considers that through education it should be possible to eradicate habits of greed, exploitation, intolerance and the placing of self first, and at the same time recognizes that peace can only grow as a result of establishing social justice and equality of opportunity throughout the world.

The great value of the book is that it enumerates a number of practical steps that may be taken in the subjects of the curriculum, such as history, science and art. How, he also asks, can the wireless and cinema be harnessed to the purpose of fostering international co-operation?

Professor Saiyidain recognizes that the State has always sought to use education for the propagation of its own prejudices and outlook, and strongly urges the teacher to make clear to his pupils his own attitudes to the social questions of the day.

In his chapter on education in India he mentions the startling fact that under British rule the total educational expenditure from public funds in India—with a population of 400,000,000—was approximately equal to the educational expenditure of all kinds in Greater London. In relation to this, Gandhi's Basic National Schools (which Professor Saiyidain described in greater detail in an article in *The New Era* in March, 1946) can be seen as a most imaginative and far-reaching conception. Those in other countries, who despair of the State system, might learn to apply craft work, as Gandhi was led to do, not only for its psychological and learning-a-trade value, but as a means of financing an association of schools independent of the State's coercive discipline.

Throughout the book runs the theme that the desire for service to humanity is of more avail than a high university degree, and that, as Iqbal believed, without charity and wisdom increase of knowledge is a curse.

The essentials of personal culture Professor Saiyidain crystallizes into the following six qualities:

Vitality,
Courage,
Sensitiveness—to the arts and social conditions,
Intelligence,
Reverence,
and *Faqr*—the state of material poverty of a mendicant, without his hankering after wealth.

Few men, of whom perhaps Shelley was one, have possessed all these. But in an abiding culture all will be valued. The significance of the progressive schools everywhere lies in their recognition of this. They are fully aware of the supreme importance of education of the emotions, and that this is bound to be sacrificed in schools ordered by examination requirements. Professor Saiyidain has not indicated the practical steps for emotional development that are necessary. He quotes Dr. Macallister Brew's thesis that if you provide young people with a full, rich and self-governing community life, they will become interested in peace and constructive work and companionship. 'Play is the prophylactic of war', said Herbert Read recently. Is this enough? Is there not a need for teachers to discover more about what will lead children to adhere to a morality of non-violence and mutual aid?

Professor Saiyidain demands that an 'aggressive peace mentality' must be laid in the schools. He divides people into the 'war mongers' and the 'peace lovers', and suggests that the common man has always been a dupe of clever and unscrupulous demagogues who carry on war from a safe distance. The problem of aggression is much deeper than that, as Glover has shown in *War, Sadism and Pacifism*. Why do 'peace lovers' so easily turn to support war once it has been declared? The aggressive pacifist is no more peaceful than the aggressive militarist.

Anthony Weaver

Homer Lane and The Little Commonwealth. E. T. Bazeley. (New Education Book Club, 7/6).

This is a most moving book which must be read by everyone who deals with the re-education of juvenile delinquents or feels strongly about their needs. Homer Lane, like August Aichorn, has now become one of the prophets of the new era of thought on the treatment of those who are frustrated and burdened by an unhappy or un-lived life.

In this book Miss Bazeley tells exquisitely the amazing story of *The Little Commonwealth*; but she does more. She tells the story of a man who overcame many difficulties in order to help those who were condemned out of hand by public opinion. Homer Lane was broken at the end; the world of righteousness and of all those little men who never had any

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ideas of their own had their revenge on him as on all those who upset old orders of thought. But, in spite of this, Homer Lane won, for, if he were alive to-day, he would see that his genius has been proved right. To-day most educators realize that young people must have a catharsis after all the frustrations of civilization, and the more frustrated they have been made by society, the more wild their reaction must be.

So it is hoped that this important book will be not only an explanation of the methods of Homer Lane, but a warning to us to be more humble toward those whom we reject because their ways of thinking are different from ours.

In a small circle of friends who have read this book in the last few weeks there was not one who did not grasp something of Homer Lane's message for education and a better understanding of how to help those young people who have been damaged by careless, stupid or a-social treatment to fight their way back into society. *Richard Hauser*

Pattern and Design. N. I. Cannon (Lund Humphries, 21/-).

All teachers and students of art will welcome *Pattern and Design* as a long-awaited practical text-book on a subject which has been by-passed for a considerable time. The Council for Industrial Design has proved to the public that articles in daily usage can, and indeed should, be beautiful, but many people are still unable to recognize this quality and there is a large number of badly-designed goods on the market. It is hoped then that this book will not only help those directly concerned with the production of design, but also will aid the general reader towards a greater appreciation of the subject and a rejection of false principles.

The author does not set out to cover the whole field of design, but 'one very small but important part, *i.e.* the application of design to the making of pattern, decoration and ornament'. With this defined aim she has planned her book in the form of a syllabus intended for first year art students. The word 'syllabus' may have unpleasant associations for many, but *Pattern and Design* will go far to dispel this attitude. From cover to cover it is a lively, inspiring book, amply illustrated with black-and-white drawings, colour plates and photographs—not of the work of fully-trained artists, but of students working to the author's methods.

It is a book of growth and development; an attempt to give the student a guide to those fundamentals of design from which he can evolve a personal style. The clarity of statement cannot be too highly praised, especially when it deals with the intricacies of rhythm, form, abstract pattern, expression and

texture. In such a book it is easy to become too narrow and specialized, but the author turns often to literature and music to illustrate the close relationship of basic forms. Each chapter appears compact in itself with suggestions for study and experiment, yet throughout the book there is real continuity.

The first chapter is on the principles of design, working on the theory that the fundamental common factor must be nature. This theme is developed and emphasizes the study of abstract form—the interpretation of nature to meet the needs of the designer. Work should be individual and free, and only when the student has fully understood the qualities of design should the limitations of the various crafts be allowed to influence the composition. Through chapters on the elusive subjects of movement, tone, colour, balance, we come to the more familiar headings of the border pattern, plant and animal form, and the repeating pattern. But there is a difference, for we are shown how these once hackneyed subjects of the 'design class' can become as alive and interesting as 'free expression' work.

There are appendices on adapting the method of presentation to school children, and on the relationship between teacher and student. The bibliography is interesting in its variety.

The actual layout, the chapter headings, and the new photographic method of reproducing drawings make the book an example of excellent design. But many may find it irritating to have to search for, say, Plate 3 or Plate F when no page references are given and the Plates are removed from their corresponding portion of the text. However, this is small criticism; it is an admirable book and should prove a valuable addition to every bookshelf. *Madge Brown*

UNS TRÄGT KEIN VOLK.¹ Paul Klee on Modern Art. (Faber, 8/6)

From prehistoric times until about a hundred years ago the painter was a man of power, needed and recognized by the community, for whom he was the magician who could cause to appear the hunted animal, the God, the loved one, in perpetuity. Then came the camera and mass production; now every little factory girl can snap her loved one and carry him about in her bulging handbag; the millionaire hesitates for a moment between the purchase of a new Rolls Royce or another Old Master, but the Rolls wins; in either case his own prestige was in question. The living artist is no longer an essential figure, but a luxury to the few.

Painters, for people still have the unconquerable urge to paint in spite of public indifference, have therefore

been driven to find fresh fields, for the camera has taken over the drudgery of mere reproduction of nature and left them free to explore. Among the explorers, Klee stands alone; gently and deeply read in philosophy and science, metaphysical, he has written down his analysis of his methods of work and of his aims in working in a series of aphorisms which, Mr. Read tells us, have been very difficult to translate into English from the original German, and they are perhaps no easier to follow than his paintings. But certain of his phrases stand out sharply; he is consciously searching for that lost power; he states quite clearly:

'Chosen are those artists who penetrate to the region of that secret place where primeval power nurtured all evolution.'

Is this the secret place of the mystic? The place that Emily Brontë knew:

'... my inward essence feels:
Its wings are almost free—its home
its harbour found,

Measuring the gulf, it stoops and
dares the final bound,'

or merely the subconscious, or the inward-turning ruminations of the introvert? Klee says:

'Our pounding heart drives us
down, deep down to the source of all'

'What springs from this source of drama, idea, or phantasy, must be taken seriously only if it unites with the proper creative means to form the work of art ...'

'Then those curiosities become realities ...'

We all know the work of modern painters whose ideas do *not* unite with the proper creative means; Klee's greatness, the feeling that however incomprehensible, his painting is Good, derives from his perfect integrity; one must accept his 'curiosities' and his 'pure use of these creative means'. But alas, his rare metaphysical knowledge is not likely to evoke popular appreciation; not only that, but the camera, having fixed the common standard of vision, has driven an even wider gulf between the striving, exploratory artist and the community. 'Uns trägt kein Volk', almost the last sentence of Klee's book, is a *cri de coeur* which may long be unsatisfied.

For as Klee says: 'The layman watching from behind, pronounced the devastating words, "But that isn't a bit like uncle." The artist, his nerve is disciplined, thinks of himself: "To hell with uncle. I must get on with my building ... this new brick is a little too heavy and to my mind puts too much weight on the left; I must add a good-sized counterweight on the right to restore the equilibrium.' Klee's words are difficult, and in striving to comprehend perhaps we are apt to forget that his message is already given to us in line, tone, and colour as we listen with our ears to the words

¹ We have no following.

less message of music, so we should learn to listen with our eyes to the wordless message of the painter; to let him show us those deeper, or different, levels he has reached; to use thought in another way; to hell, in short, with uncle. *John Waterman*

The Wisdom of Dr. Johnson
compiled by Constantia Maxwell.
(Harrap. 10/6).

Dr. Johnson's remarks are so axiomatic and so haphazardly reported by his friends that an enthusiast may be forgiven for collecting and rearranging extracts under headings, but what his wisdom gains through system, we ourselves lose through extraction; in fact, we lose the Doctor.

For it is not so much what he said as how, and where, and to whom he said it. He hated to be alone; divorced from their background, the buzz of London and the flash and parry of conversation with his friends, his statements become didactic and pompous. For example, under the heading 'Love', Professor Maxwell files the sentence, 'Love is the wisdom of a fool and the folly of the wise'. Any intelligent wit might have made that remark; how much richer, in its context, is such a story as this: 'As we walked along the Strand to-night, arm in arm, a woman of the town accosted us in the usual enticing manner. "No, no, my girl (said Johnson), it won't do". He, however, did not treat her with harshness, and we talked of the wretched life of such women . . .'. But this I extracted myself from the unabbreviated 'Life', to which Professor Maxwell's book had directed me, thus justifying its existence, for I found myself obliged first to borrow, and then to buy, the great original. In such an age as this, it is the whole man, the greatness of Dr. Johnson, his disinterested kindness, his integrity, his courage, his rudeness, his whole contrary Greatness, which is important to us. *Rhoda Dawson*

NEWS FROM UNESCO

Let's Visit Unesco House by Leonard Kenworthy. A pamphlet for boys and girls from 12 to 15 issued as a guide to the Essay and Poster Competition (see below). It describes an imaginary gathering in Paris of children from many nations.

The Competitions, entitled 'Together We Build a New World', are in two sections, for ages 12-15 and 15-18 years respectively. Entries may take the form either of essays (1,000 to 2,000 words) or poster designs (not exceeding 22 x 19 in.). Prizes will take the form of travel grants. Entries should be submitted by May, 1949.

You and Unesco by Monica Luffman, a pamphlet for older boys and girls, describes Unesco's plans for recon-

struction and outlines its educational and scientific programme. Each chapter includes a set of thought-provoking questions.

Education for International Understanding. Teachers, Librarians and students will be interested in a bibliography of books and pamphlets in English dealing with 'Education for International Understanding and on The United Nations'. Issued free on request. Similar bibliographies of books in other languages are being prepared.

Teaching about the United Nations. When and how should children be taught about the United Nations? These and other problem questions are considered in a pamphlet entitled *Teaching about the United Nations—Some Suggestions and Recommendations*.

Enquiries to: Unesco House,
19 Avenue Kléber, Paris 16.

THE HAPPY TEACHER

Memorial Exhibition of the work of Marion Richardson's pupils and 'grand-pupils', and the public meeting called to inaugurate the Memorial Fund, Victoria and Albert Museum, South Kensington, Saturday, November 20th.

ON the floor of the school studio lay a great ring of the children's paintings, with an outer ring of children standing behind, and Miss Richardson in the centre. She moved from one to

the next (they had been painted in her absence), pointing to each drawing in turn and then to its author; "this is yours", she would say, "and this yours". She could identify most of the drawings and at the end only a few remained; these she dismissed casually; "They are bad paintings", she said, "I can't tell whose they are".

This strange little story expresses perhaps better than any other Marion Richardson's method; she taught the child or student to draw upon his or her own feeling, to work from within outwards, a technique demanding the utmost integrity, such as is evident on the walls of the little exhibition in the Museum, where the paintings and drawings of children and students over a long period, and one by Marion herself at the age of eight, shew just that personal truth which she exacted.

There is a most interesting pair of drawings, one by a teacher and one by a child of thirteen, after Velasquez. The little girl's painting has all the style and breadth of Picasso; the adult work is, of course, more exact a study of the original. It is next to impossible to pick out any as better than the rest, but one particularly pleased me, by Anon, aged twelve, 'The Hunt', of very fine solid animals in strong perspective prowling through a nice flat wood like a Persian miniature. The balance of tones, too, was exquisite.



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The meeting was opened by Mrs. G. W. Armitage (Miss Margaret Bully) and Miss Nan Youngman gave a delightful lantern lecture. The Hon. Treasurer appealed for the Memorial Fund and two choices for the substance of the Memorial were offered for the contributors' vote, either the publication of a folio of reproductions of work by Miss Richardson's pupils (cost £2,000), or an annual lecture. The folio would be obtainable at a moderate price.

Miss Richardson herself was unusually gifted in the dynamic verbal description of a subject; two different slides of the famous 'Tired Lady sitting in the Train' gave us a good idea of the way she was inspired by the most banal scenes of daily life, and the power she had of describing them. She really has completely revolutionized

not only art teaching, but almost all other teaching, which if pursued in so dynamic a way need no longer be a boring duty, a noble sacrifice, or a safe way of earning a living, but a shared adventure.

Her short life was long enough to plant the seed and teach its nurture; the dynamic of her teaching now drives through many schools and colleges for adults as well as children, but not enough even now. From the inept time-server who allows that 'we do two periods of Marion Richardson a week', to the remark overhead in the painting room of a Children's Club recently: 'You get ticked off if you do trees like that in *our* class; we have to do 'em *this* way. She says only babies do 'em *that* way', there is evidence that her gospel still has room to spread.

Rhoda Dawson

THE EDUCATION OF YOUNG CHILDREN

A Summer School is to be held at the Froebel Educational Institute, Grove House, Roehampton Lane, London, S.W.15., from July 16th to August 6th, 1949, to 'study and discuss recent developments in the education of children between 2 and 12 years, with special reference to present-day movements in Primary education in England'.

The course, which is open to men and women, is planned for teachers and educationalists from other countries as well as for teachers in Great Britain. Note for applicants from the U.S.A.: the Froebel Educational Institute has been approved for the training of eligible American veterans under the provisions of United States Public Law 346, as amended.

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THE NEW ERA

IN HOME AND SCHOOL

PARENTS, TEACHERS AND CHILDREN¹

G. A. Lyward, *Chairman of the Home and School Council of Great Britain,
Director of Finchden Manor Clinic and School, Tenterden, Kent*

THIRTY years ago many men and some women were being treated for 'shell shock'. It was found that—for the most part at any rate—they were people whose grown-upness was more apparent than real. This was the most important fact that the New Psychology as it was then being called had to tell us all. We did not know how human beings should be nurtured so that they would pass satisfactorily from being babies to toddlers and so on to adolescents and to becoming adults who were flexible enough—elastic enough—to adjust without undue strain or without breakdown to the changes and chances of this mortal life.

The troubles which came to individuals as a consequence of this were bad enough. But there were the troubles which came to the nations—our own and others—because so many of their members, including their highly intelligent members, were so often adolescent or childish or even babyish in their emotional attitudes towards whatever they imagined touched them personally.

The New Psychology—as it was called thirty years ago—told us that it was high time we began to find out more about the way children and young people *felt*. And this interest in the feelings of children was probably the origin of parent-teacher co-operation as we are now beginning to think of it.

There was (on the whole) a great gap between what teachers knew about children and what parents knew about children. When the Home and School Council started nearly twenty years ago, was it impertinent or arrogant for some of us to set up a Parent-Education Committee? I think not. Some of those people who gave their time voluntarily to this task were Dr. Crichton-Miller, Dr. Ian Suttie, Dr. Hamilton-Pearson, Dr. Susan Isaacs. I suppose it would be easy to say

that they encouraged and instigated parent-teacher co-operation '*from above*', but I do feel that would be an unfortunate way of putting it. They saw deeper into the origins of trouble and set out to help those who could not see so well. Will there ever come a time when this procedure is considered wrong—the helping of the blind by those who can see? We may have to be careful lest we forget how necessary this is to a true democracy and how, just as truly, it could be called helping '*from below*' or '*from within*'. To rule it out might well be to drift into superficiality.

Parents, said the Home and School Council, needed educating. It was vital that they should cease to nag, moralize, or frighten children, or in other ways hurry them into the middle of next week, instead of helping them to pass, by weaning processes, from one stage to the next. Encourage parents to group together to learn more about how children grow. See if they can be helped to know the real meaning of 'he will grow out of that.' Previously, doctors as well as parents had so often talked as if mere physical growth could do the trick. The sharing of their experiences would, it was felt, go quite a long way to relieve parents of some of the anxiety which was worked out on the children. Fellowship within a group would itself indirectly affect for good the children of parents who enjoyed such fellowship. And then if these parents could share that fellowship with the teachers of their children, what a lot that might do to stop the child from having two lives which were far too different from each other to be good for the child's whole development into a courageous, independent, co-operative adult.

Many may think, 'It was not only the parents who needed education; what about the teachers?' None of us is likely to dispute the statement that loving parents have always known a great

¹ This is about a third of the Chairman's Address to the Home and School Council of Great Britain, on January 6th at the Conference of Educational Associations, King's College, London. The whole address will probably be published by the Council.

deal about children of which teachers, merely as teachers, were ignorant. And this is the point at which to remember another gap—that which existed between the new knowledge which we were beginning to have thirty years ago and the psychology which teachers were taught in their training colleges. The new kind of psychology—which could hardly be just learnt—had a message for parent and teacher alike thirty years ago. To appreciate that message was not easy. It, and the parent-teacher movement with it, met with considerable resistance which was largely due to fear. Teachers, head teachers did not feel adequate to this task; they could not be expected in a wholesale sort of way to respond to the challenge to start parent-teacher associations. They themselves were often immature in unrecognized ways and together with parents were unable to appreciate the significance of the new knowledge which threatened so much that they—with their kind of upbringing—were bound to be holding dear. They could not know that by relaxing within the fellowship of a parent-teacher association their anxiety would lessen and their values change—they themselves become—let us say it—more human . . .

NEVERTHELESS parent-teacher associations *were* gradually formed. And the question is, was the new interest in children's feeling life, in play and its importance, in the achievement of truer discipline than mere obedience for obedience's sake could achieve—in richer and fuller lives for teachers, in parent-teacher co-operation—was not all this part of a *spiritual upheaval*? Was it not all an indication that we were passing (and for the most part unconsciously) into a completely new age in which the value of what was thought and done was to be more and more inseparable from the spontaneity, the freedom of spirit in which it was thought or done?

Twenty years ago I was being deeply moved, along with other people, by the signs and news of what I then felt to be a movement of the spirit. I believed we were certain to be in for just that kind of bad time which is associated with rebirth. And so we were and so we still are.

We are beginning to be concerned about the '*inner realities*' which were neglected in those days when we were merely training children as if they were so many performing animals; training them at early ages for competitive examinations and so on. We *had* to become concerned about inner realities, for our crude approaches to each other

were no longer adequate. New worlds were opening before us in which only those could survive who were better integrated than—than what? Those who have twice drifted into war? Those who are bound like small children to things? Those who think in terms of quantity rather than quality? I have only to ask these questions to suggest that the new psychology—whatever it may have appeared to be saying—was in fact part of a spiritual upheaval. To some people in the early days of our growing respect for children, it must have appeared that there was a real danger of our passing from individualism such as marked the bad years of the Industrial Revolution to individualism of an even more menacing kind . . . children allowed to 'do what they like'—but actually this was not so. You have only to read the answers written by Susan Isaacs in *Home and School* between the years 1936 and 1942 to become aware of how certainly the new respect for children was a deep realization of our membership one of another. I have not space to tell the story of how the new psychology itself was modified year by year . . .

Prior to the days I am thinking about, people were accustomed in some places to plan co-operation so that they might (if I may put it that way) *become* members one of another. But I am thinking of the kind of living which spontaneously demonstrates the fact that we *are* members one of another and that our troubles come from our not knowing it. That kind of living—the kind that makes real what is waiting to be realized—can come only when infants and children are enabled through the right kind of security and the right kind of challenges, to grow through the ever-overlapping stages away from possessiveness, and self-dramatization and easy self-pity, away from unedifying fears and guilt and a sickening sense of inferiority. The lonely and confused can hardly discover their membership one of another.

And now I am going to ask what may seem to be a strange question. Were the early parent-teacher associations attempts to establish this membership or were they proof that it existed? I am going to answer it by saying that, for me, twenty years ago, they appeared as further proof that we were beginning to recognize ourselves for what we are—that is spiritual beings. They were therefore not merely a social manifestation demonstrating our social need one of another, but what I will call a spiritual-social-manifestation demonstrating divine discontent and hunger for life more abundant . . .

NOBODY can have been compelled to meditate, day after day and year after year, upon what is necessary before this or that particular disturbed child or adolescent can begin to live in freedom of spirit—as I have been—without knowing quite well that material things play a very considerable part in the story. But the same material things are not needed by every child and the amount varies. The provision of these without the increase in understanding might produce results not unlike those we have seen in institutions where everything is provided except love—love in the form the new psychology reminded us love must take, if there is to be real verifiable development and not pseudo-development with the hungry, reckless or bemused child merely hidden beneath a deceptive façade . . .

There may be hardly any limit to the scope of parent-teacher co-operation, but there are certainly limits to the good that can come from organizational changes which are not balanced by a deepening of the personal relations of those

who plan or enjoy those organizational changes. You may feel that the pre-war Home and School movement placed too little stress upon the organizational changes—that this Council should have held more meetings about the size of classes and the school leaving age and all those many issues which are so vital. But now that we have the chance of influencing public opinion and officialdom more directly in regard to those matters, do not let us spoil that chance by weakening the parent-teacher association as a haven wherein can be found the fruits of the spirit . . .

Keep first things first. Keep the individual child in the midst and then, when you remember that all children are your children, and work or even fight side by side to see that they each and all get what they need, you will do so in the only spirit which can *also* keep you a truly loving parent or teacher during all those other hours when you and the child have to wait while the wind bloweth where it listeth.

THE ART SECONDARY SCHOOL, BATH

Rhoda Dawson

THIS Junior Art School is a most interesting place. It once shared a building with the Bath Academy of Art¹; the building was blitzed, and after various vicissitudes the double institution settled down at 99 Sydney Place, a fine terrace curving off Pulteney Street; the Academy soon moved away to Lord Methuen's house at Corsham; the Junior Art School, under separate management but sharing some of the staff, became the Art Secondary School, with Mr. S. L. Hogg as Headmaster; the building is not very large, and the 70 boys and girls enjoy a teaching staff of unusually high quality for their number. At present the age-group is 13 to 16. The intention is later to accept children from eleven.

Students are selected from Bath Schools and the area Somerset-Wiltshire, on their previous school work and their inclination to art and craft. The aim is to give a general education, mostly *through* art, to those who would most benefit from it, in the belief that the child learns best when he is dealing with things that he can see and touch, and when he finds that he needs certain knowledge or skill in order that he can make something.

I was lucky enough, during my visit, to be present at an evening meeting for parents, so I

was able to see at a glance what Americans call 'the overall picture' of the school-work from the quickly-devised exhibition, and the place of the school in the community from the attitudes of the parents themselves. Although it was evening, country parents as well as townspeople were present.

At this evening's exhibition, paintings were shewn in great profusion. Although all made by children over thirteen, they shewed much of the spirit and abandon of the work of younger children, and I noticed very few that were spoilt by too cocksure or derivative a style—and I went carefully, and with great delight, through the piles of work laid out, as well as those picked pieces hanging on the walls. In particular, I noticed the *motif* of a zebra escaping from a burning circus tent, or cage, or Zoo, which had evidently been a set subject, and the different versions were very amusing; some were Blake-like in their simple grandeur. Another subject had been 'a pheasant' and among these I did find one drawing that was so efficient as to seem out of place, although it may well have shewn the genuine talent of a precocious but conservative young painter; the child who really can draw is apt, at the age of thirteen, to be working in some second-hand style, derived from popular illustration, from which it is difficult to wean him.

¹ See article 'Yongé Fresshé Folkés' in *New Era*, January 1949.

Another subject was 'autumn leaves', and in most cases these had been treated realistically, as if actually laid down all over the paper, full size or larger, with no attempt at conventional design, and yet how satisfactory many of them were !

The parents moved about, breaking out now and then into giggles and cries of 'Look, there's Gladys' and even, 'That's me', before some unflattering, Modigliani-like portrait, and I was conscious of a warmth about the gathering, and caught many a smile, not so much of pride in a child's achievement (and there was that too) but of happiness in the child's happiness ; and better even than that, the grown-up's own happy interest in the objects they had seen made at home, and had sometimes helped to make.

Upstairs in the attic several mothers were cooing and clucking over a table spread with dolls, made and dressed in period costume by the younger girls ; these had been done for a project on the house itself, and indicated the type and style of people who had lived here when it was first built ; history and literature, architecture and handwork, had all been learnt in this way. Also in this room were rough models for window-dressing, shewing modern costume, against appropriate painted backgrounds, for autumnal sports clothes and evening dress. These had been made by the older girls, and the clothes, very simply cut in thick material and somehow stuck together, shewed the most remarkable crisp, sure, and *chic* lines ; in fact I could not

believe that children had made them, for it is difficult enough for skilled adults on so small a scale ; the precision of form, unmarred by lack of finish, was indeed admirable. I asked one mother how her child liked being there, and her smile and expression shewed me how much ; one could detect in them also, gratitude.

Returning home along Pulteney Street, I caught up with young Ifor, who had somehow sneaked in to the meeting and was escorting his family home, and I asked him what he intended to be ; his face glowing under the golden street lights, he said that he hoped to be an architectural draughtsman, 'going to have a good try, anyhow', he said stoutly ; the school disclaims robustly any intention of giving vocational training, and insists that it is a secondary school achieving a liberal education. But it evidently makes the way to a vocation fairly clear.

Next day I visited the classes in the ordinary work-time, and found a group of young girls and boys (third year, about 15) busily drawing, from rough sketches beside them, a fine old shop front, which they had measured up before its demolition. Outside in the backyard the shop-front itself was propped in sections against the wall ; they had begged it from the housebreakers and brought it home in triumph, to work over in greater detail. This is called 'measured drawing', and it is one of their most important subjects, evoked by the architectural richness of their surroundings. The shop-front, a beautiful carved wooden pediment with a great vase and delicate pilasters and capitols from which the old blue paint was flaking away, was too rotten to save ; but to what excellent use its last few hours were being put ! I had seen in the portfolios the first-year attempts in 'measured drawing' . . . representations, in cut paper, of the fine front door of the school building. Clumsy and crooked though they were, one could see that the artists had been forced to consider the actual construction of a door. From this, in two years some of the children produce the most exact and beautiful architectural drawings, which I should have felt to be precocious beyond the most academic dreams had I not seen the methods by which they were achieved. There was one, by a girl of fifteen, of a famous building with a curving portico, which was perfectly drawn, the capitols of the pillars set at the right angles involving difficult perspective, the curved railing above the colonnade correctly worked out. This had been part of a project on 'the parabola' inspired by,

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and worked out during the Bath Festival with its floodlighting and fireworks; on the drawing in question, rockets rose in correctly-worked-out curves on either side of the building.

In one room that morning, some boys were working in pairs on geometrical models, made carefully out of paper. One of them proudly displayed a paper icosahedron (twenty-sided figures) which his father had made for him at home; the boys worked away, talking together, and after making their figures, tried to work them out geometrically which was not so easy. In the same room was the little apparatus consisting of two pendulums which, swinging at right-angles to one another, worked a pen-point on paper, forming interlacing curves within a rectangle until the whole area was covered, like the backs of old watches, with chasing which has the effect of watered silk. The children had worked out various of these curves on a large scale, geometrically, and then turned them into patterns. The young masters themselves, both also on the staff of Corsham, were entranced with

these toys, and seemed to be learning from them as much as the children.

I asked to see the dolls in the attic room again, but there was an arithmetic class going on up there. This is plain straightforward conventional 'sums', and, with the routine English, $1\frac{1}{2}$ hours per week each, is their nearest approach to drudgery, admittedly a necessity in preparation for life; but they are called 'tool subjects' and taught as such, so the children perceive the necessity for them.

Older students from Corsham were busy preparing slip in the pottery room; they also do their teaching practice here.

It is pleasant to find such a school set amid the beauty of Bath, pleasant to find that beauty so superbly exploited. How agreeable it would be if this use could be a little extended, and visits paid to the Art Secondary School, not only by children, but by teachers, from the crowded schools of the great cities. Here they could breathe freely and grow, and find knowledge within themselves of which they had been unaware.

A NOTE ON THE JUNIOR TECHNICAL SCHOOL

David M. Elias, English Master, Tunbridge Wells Technical School

LITTLE has been written about the Junior Technical School as it is still in the experimental stage. Its object is frankly vocational: somehow industry and commerce must be provided with the skilled workers they so badly need. At the same time, however, scope is offered for developing a vital culture relevant to the needs and pursuits of our time.

There are three streams in the school at which I teach: builders, engineers and commercial students. The actual choice of stream is left to the boy and his parents, subject to the needs of the labour market. While at school the boys learn the skills of the trades they propose to enter.

By this time the reader will be growing restless. I have mentioned one word, 'vocational', at the sound of which some educationists are still liable to lift the hem of their gown, while 'culture' seems to imply a dangerous dichotomy. Perhaps it will be as well to state at the outset that I am convinced that all education is 'vocational'. At the same time I see no hope for modern society unless a culture is evolved which can be actively enjoyed by all its members. No such culture exists at present; I hope the technical school of the future will assist in its formulation.

My first experiment on joining the staff two years ago was to institute form magazines. Each form elected its own editor and his decision was in all cases final. 'Experts' were appointed to prepare feature articles on various subjects. Naturally there was a great clamour for the sports' section, but we decided to take only reports on matches the boys themselves had seen. Serial stories, verse and 'quizzes' became popular, and one hardy spirit offered a shilling for the first solver of the crossword puzzle he had devised.

Gradually a bias became apparent. The builders scoured trade journals for accounts of modern architecture, the engineers became gadget-minded, while the clerks were encouraged to use reference books and find out interesting facts about the locality, which is, of course, bristling with historical and literary associations. Work produced 'on the spot' was preferred to mere compilation. Outsiders were only too willing to help on being approached by the boys. Clergymen gave details of church architecture, while the editor of a small local paper contributed an article on 'how a newspaper is run'.

Group play-writing and acting was a success, each group producing its own play. There was,

too, some quite good Shakespearian acting. All this was done in class; 'out-of-school activities' imply a division which I do not recognize. I am not, however, satisfied with the practice of letting the boys dramatize stories. Later this year I hope to devise incidents such as might arise in various trades. At all costs it is imperative to avoid the attitude of life inherent in the amateur dramatic society; leisure should be the natural flowering of the day's work, not a mere escape from 'drudgery'.

At this point I should like to plead for a more enlightened use of the cinema in education. No single factor has contributed so much to the vicious escapism of our times, and until we have a school documentary cinema whose productions are comparable to those of organizations like

C.I.O., those of us who are interested in the problems of contemporary culture will be beating against the air. Reasonably good instructional films exist, but the use of aesthetic and interpretative cinema is ignored by the authorities. 'Film appreciation' lessons are not enough; we must show first-rate cinema to the children before they fall into the hands of Big Business and its commercialized 'goo'.

Many people will disagree with my assumptions. There are three types of secondary school in this country; should each take a different approach to the problem of a common culture? Few will deny that it is the most urgent question of our times, and it is to be hoped that the schools will face it squarely. There is little hope that it will be tackled elsewhere.

SCOTLAND'S FIRST JUNIOR COLLEGE

Alexander Laing, Lecturer in Education, Aberdeen Training College

LANGSIDE College, Glasgow, which will be two years old on February 3rd of this year, is Scotland's first attempt to provide part-time education during working hours for young persons between the ages of 15 and 18, as envisaged in both the English Education Act of 1944 (County Colleges) and its Scottish counterpart, the Education (Scotland) Act of 1946. It is part of that widespread voluntary movement for the provision of part-time education for young workers which has grown extensively throughout the United Kingdom during the post-war years and which seems likely to ensure that the clauses relating to further education in the recent English and Scottish Acts do not suffer the fate of their predecessors of 1918.

The initiative which led to the establishment of the College came from several of the leading firms in Glasgow, who asked the City Education Authority to provide part-time general education for their employees between 15 and 18. It is interesting to note that these employers asked for a course of general culture rather than something narrowly vocational: they indicated that special training for vocation was something they themselves could do—and do more effectively when their employees were more knowledgeable and socially more mature.

The College is housed in what was formerly the Langside Residential School for the Deaf. The building, internally at any rate, was ill-suited to the special needs of adolescents, but it has been reconstructed with foresight, though there is still

no library, no general science room and no adequate provision for showing sound films. Further improvements are under way. The site is well chosen. As the student approaches the rather dignified front of the college by the drive which winds its way between two pleasant lawns, he is not likely to get the same first impression as he did when he entered the portals of the dingy barrack-like building which very probably was his primary or junior secondary school. The name 'Langside College' and the immediate precincts are certainly calculated to dispel in the student from the very outset, any feeling that he is going back to school.

Definite aims are necessary in the planning of the content and methods of a junior college course. At Glasgow the emphasis is on personal self-development, adjustment to vocation, and adjustment to living in a twentieth-century community: to help the individual to think clearly and to express his opinions clearly and with reasonable fluency: to help him develop his abilities, aptitudes and interests: to foster in him a worth-while interest where none already exists: to help him, through the experience of being a better member of his own family, a better member of his work-group in factory, office or shop, and a better citizen of his city and of the wider national and still wider international communities of which it forms part.

Students come from all over Glasgow. Their social backgrounds are therefore highly varied; so, too, are their abilities and scholastic attain-

ments and their occupations. At present the student body includes Post Office messengers, lads from a steel-works, shop assistants, factory girls, and girls who are training to become nurses in Day Nurseries and Nursery Schools. So far, students have been arranged in classes according to occupation. This is no doubt administratively the most convenient method, but when the variety of abilities and attainments in each group is considered, it might be better both from the individual student's as well as from the staff's point of view to ascertain intelligence and attainment levels at the outset of the course, and to group students accordingly.

The interests of the majority of the students when they first come to the College are very limited, and to develop worth-while interests is therefore no easy task for the teachers of English and social studies. To lead the boy from his own interests to an interest in Current Affairs or a project on the development of his own industry requires not only tact and skill but also a fairly extensive knowledge of what is happening in, for instance, the football and film world in order to interest him from the start.

At present there are 411 day-release students, *i.e.* those released by their employers for one day per week during a 45 weeks' session, and 78 students who are doing the first year of a nine weeks' continuous course. Which is better for the student—a nine weeks' continuous course annually for three years, or a one-day-a-week course of 45 weeks annually for three years? It is too early to answer this question, but at least some of the staff feel that the day-release students are likely to derive more lasting benefit from the course than those doing the nine weeks' course. A Ministry of Labour Resettlement Course and a course for nursery nurses are also housed in the building. The nursery nurses spend two days a week in college doing a course which is partly cultural but largely biased towards vocation. It will be seen that the teacher-in-charge has his share of administrative difficulties.

For the students from industry the curriculum is partly compulsory and partly optional. Both boys and girls take the 'core subjects', English, social studies and physical education. The boys do calculations, and wood- and metal-work (with technical drawing), while the girls do speech-training (including dramatic practice) and arts and crafts. Students are allowed to select one optional subject, to which they devote one-third of the time after the first six months. During the

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first year of the College, out of 278 boys, thirty-three per cent. chose music as their special subject, thirty-two per cent. chose drama, twenty-eight per cent. discussion group work, three per cent. gardening, and four per cent. commercial subjects. Of 137 girls, thirty-six per cent. chose home economics (cooking, needlework, laundry), thirty-two per cent. music and the same proportion commercial subjects.

One aspect of the work in English and social studies with the older students is an individual project, which will normally be undertaken in the third year. With the boys the majority of projects tried out so far have been concerned with the evolution of an industry. One boy, for instance, who works in a textile warehouse, has chosen 'textiles' as the theme of his project. He started his work with research in the *Encyclopaedia Britannica* and, after the first two weeks, he became so keen that he asked to be allowed to take his notebook home. Since then, he has done most of the work at home in his own time, and it has had a most beneficial effect on his social development. The sense of achievement which it has given him has developed a self-confidence he did not have before. Some of his initial shyness has gone; he shows a marked sociability and some power of leadership. His firm have been deeply impressed by the work he has done and have promised him promotion.

Another lad, Andrew, was employed in tying up parcels in the dispatch department of a large wholesale firm. Early in his College career he showed marked artistic talent, but the curriculum prescribed for Andrew's group gave no opportunity for the exercise and development of his creative powers. Eventually arrangements were made for him to spend four hours instead of two on art and to take as his project study an aspect of the history of art. He chose Renaissance Art, and so interested did he become that he paid special visits to the Art Gallery to make his own copies of famous pictures, and also went to night school. Moreover, after some encouragement by the College staff, he went to see the Manager of his firm and asked whether he could be given a job that would provide some outlet for his artistic talents. He is now in the display department of the firm. He is a much happier boy: aggressive tendencies, which probably arose from his earlier feeling of frustration, have now lessened, and his social adjustment is proceeding well.

Discussion is strongly encouraged in the English and social studies classes. In the early

days of a course this may start from the student's own interests—one teacher found that many of the girls had formed highly false impressions of American life from the presentations of it which they had seen on the screen. Occasionally a discussion has an interesting outcome. One group of boys, for instance, was discussing 'Home and Parental Responsibilities'. This raised the subject of Nursery Schools which the boys expressed themselves keenly interested in seeing. A visit to a neighbouring Nursery School was arranged. The boys chatted delightedly with the children and were not long in discovering that many of their toys needed mending, so they took them off to mend. Not only did they do this, but with the help of their woodwork instructor, they made and furnished a doll's house for the school in their spare time.

Among the highlights of the College course one must undoubtedly put the work done in the arts and crafts and woodwork departments. I was frankly amazed by the display of work in the arts and crafts section on the day of my visit, which happened to be the last day of a nine weeks' continuous course. I was impressed, too, by the toys which the nursery nurses are making in the woodwork room. The woodwork instructor has also had undoubted successes in developing new interests and skills in his students. Two of them, Fred and Eric, are grocer's boys, whose job is to weigh out sugar into one-pound bags and convey it to the shelves. Stimulated by the woodwork instructor, they began thinking out ways and means of lightening their daily task and they have now worked out an invention—a trolley with hollow legs containing movable weights which are attached to a movable tray on the top of the trolley. As the bags of sugar are loaded on to the tray it descends, and the counterbalancing weights move up. When loaded up, the trolley is wheeled off to the shelves. The boys are very proud of their invention, and are hoping their firm will take it up.

College life presents, too, many opportunities for learning the art of social living. There are the morning and afternoon breaks for tea and the hour for lunch in the College dining-room. The staff also lunch there, and this, I think, helps the social atmosphere. Then there is the Common Room, where staff and students may meet in an informal way. Through the Students' Representative Council students get an opportunity of voicing their criticisms of college life and their suggestions for its improvement. Each class

elects its own representative by secret ballot and before the election, candidates are given an opportunity in the English class of making an election speech to their classmates. The Council is still a very young body, but once it has a number of three-year students with the necessary training in responsibility to guide it, it should become a very important factor in the life of the College. A Club is run in the evenings, and students find plenty of opportunity there for the pursuit of their hobbies and interests and for all sorts of social activity.

What do the students think of college life? I read some essays written by students who had just finished the nine weeks' continuous course. Many of them describe how, when they first heard they were being sent by their firms to Langside College, they were filled with fears that they were going back to school. These feelings were soon dispelled once the course started, and now most of them regretted that it was over. Some had been delighted about being sent to Langside because they had heard good reports from their friends who had already been there. It seems that the College has already begun to mean something in the lives of the students and that the foundations of a tradition are already being laid. As proof of this, I quote the request of girl workers at a Glasgow biscuit factory to their employers to be allowed to go on a course at Langside after hearing enthusiastic reports from girls in another factory. Employers' opinions, too, have been highly favourable. One Welfare Officer of a Glasgow firm reports a salutary change in attitude to work, personal development, and social relationships in the factory among employees who have taken or are taking the course.

Langside College is still an experiment. It is too early to judge its success, but it is not too early to say that it has already done something worthwhile for some of Glasgow's young people. I did not, however, leave it without certain feelings of disappointment. I had hoped to see a greater flexibility in the curriculum and a wider choice of subjects open to the students, but doubtless that will come. It would be a sad thing for the future of the junior college if it became subject-centred instead of youth-centred. It had been my hope, too, that I should see an extensive and imaginative use of visual and audio-visual aids, particularly the film and the film-strip, throughout the course. That, too, has still to come.



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C. Gattegno, Institute of Education, University of London

AT the eleventh commission of the European Conference of the New Education Fellowship in 1946, a long-term project for international schools was proposed because it was suggested that education in such schools was the safest background for peace. This project was variously received by members of the conference. Some favoured it because of its scale; others, also because of its scale, considered it doomed to insurmountable difficulties and to failure.

The scheme was proposed as a long-term policy, first because there was no reliable experimental work on which it could be based; secondly, because an educational technique can be effective for peace only if it is used on a wide scale; and thirdly because the administrative and pedagogical organization of the details of the scheme obviously require the training of a new kind of educationist, in itself a long process.

Since the conference, some work, which I propose to describe in this article, has been done to prove that the scheme is practicable, and this work constitutes a first step towards the completion of the full-scale scheme. Our hopes are based on the fact that support has been obtained from educational authorities in several countries, that about forty educationists are engaged in the working of the scheme in these and other countries, and that the results of the experiments are encouraging.

We wish now to communicate our findings to *New Era* readers in the hope of obtaining support of the following kinds: educationists who will join us, suitable buildings that can be used for further experiments, help from the English-speaking countries in organizing and extending the scheme. This article is concerned with the principles and methods of our work, and next month we hope to publish here a summary of the findings of the five experiments made in 1947 and 1948.

1. Principles and Methods

During the war it was found that the fact of bringing into contact people of different countries sometimes resulted in understanding and liking, sometimes in the opposite. It was not possible

to draw conclusions from this unorganized meeting of peoples and an attempt was made to discover the results of more direct educational action. In the Middle East, which became during the war a really international meeting ground for adults from all over the world, the work done in certain Service Clubs led us to believe that in them contact had been beneficial. When every ethnical or national group had the opportunity to express itself in an atmosphere of confidence, respect and welcome, a general emotional and intellectual enlightenment was the result. Although the work was not carried on systematically, it was sufficient to imbue some of us with the idea that after the war systematic work on these lines should be attempted with young people.

In 1945, conditions seemed intellectually favourable though materially the damage caused by the war and restrictions as to food and currency were a great difficulty. From this country, hundreds of thousands of young people were going to the Continent, and the peoples who had been under German occupation were eager to come into contact with other nationals. In spite of the material difficulties, it seemed an obvious opportunity for bringing together for a short but intensive period young people with the same general interests and for investigating with these groups the problems to be tackled and solved before international understanding can be achieved.

There was no set technique for dealing with international groups which had no common language, came from very various backgrounds,

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and were not specially selected except that they had the same general interests. Yet we had a variety of experience on which to draw. From the Scout and Youth Hostel movements, even from travel organizations, we have learnt how to make the best use of the natural environment. The educational methods labelled 'new' have taught us the rôle of activity, of play, dramatization, folk-lore, dancing, local survey, and so on, while the needs of war proved that large numbers of people and masses of equipment could be taken long distances.

We therefore began our work adequately equipped to deal with any ordinary situation and with an open mind to face extraordinary ones, and it was very soon evident that what we had already learnt was essential as a basis for dealing with the elements which constituted the novelty of the undertaking. We would emphasize here that the methods of the new education, because they are human and not restricted to any national or particular tradition, are immediately effective with any group of young people having the same general interests, and in fact adepts of such methods are, we find, most ready and useful colleagues in this new field.

We began by assuming that, to be educational in the fullest sense, our international centres must be co-educational. Our work being experimental, the situation must not be over-simplified. On the contrary it was necessary to choose children who had no common medium of verbal communication, who had different cultural and economic backgrounds, for we consider that it is the right of every child to be given an education for world-consciousness.

In front of us lay three tasks. The first was to show that our idea was practicable, to prove to educationists that it was not utopian. The second was to begin the investigation with a

really multi-national community, and the third to bring into our work as many educationists as possible. The two last are closely linked, and we shall describe later in more detail how they were tackled. Without educationists specially trained for work in international centres it is impossible to increase the number of these centres, and without such centres it is not possible to show educationists the problems with which they will be confronted.

In present circumstances the financial difficulties are such that the international centres had to be organized on a basis of exchange, and our organization was therefore called the International Association for the Exchange of Young People (I.A.E.Y.). The pattern of our work is at present as follows:

National sections of the association have been formed in some countries by those educationists and their supporters who were able (a) to find buildings which could be used as centres for given periods, (b) to provide the children who would go to the home centres and to centres abroad, (c) to provide the financial support needed for the children and adults coming to the centres, (d) to organize neighbourhood study and excursions from the centres, as well as to make contacts between the centres and the people of the neighbourhood.

The national sections are linked through an international office, at present in London, whose principal task is to ensure that as many centres in as many countries as possible are in operation, and to organize international centres for educationists so as to provide the leaders and assistants needed for new centres.

The following five experiments, each lasting from two to three weeks, have so far been made:

1947. One centre at Neuilly-sur-Seine for about 50 adolescents from four countries.

One study group of 22 educationists from twelve countries in Paris.

1948. One centre in London for adolescents, 58 people from four countries.

One centre at Waterloo, near Brussels, for adolescents, 65 people from four countries.

One centre at Marly-le-Roi for 40 educationists from thirteen countries.

Our first experiment was planned as a happy holiday before all else, so the keynote was enjoyment. A programme was tentatively drawn up, to avoid waste of time and energy. The proximity of Paris and of the Bois de Boulogne enabled us to plan excursions and open-air

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activities to occupy most of the time. Since our aim was international understanding, the excursions were planned so as to give the group the opportunity of admiring together the beauties so profusely displayed in that area, gardens, parks, monuments, town planning, artistic achievements of all kinds. The games provided an occasion for each national group to show the others how their recreational time was spent.

These outdoor activities sufficed to satisfy our requirement of a holiday while using to the full the beauties of Paris for the cultural education of the children. But for our investigation we had to find a method of observing the children's reactions and their progress towards international understanding. The children were therefore divided into small international groups, each under one adult leader responsible for the observation as well as for the care of the children in their communal activity out of doors. International groups were also formed for meals and in the dormitories. There were no set lessons, and all the children were gathered together for story-telling, concerts, dancing and competitions.

We were fortunate enough to find two techniques which we consider valuable, and which have shown themselves to be very good instruments for our purpose. The first we borrowed from the French telephone agency called S.V.P., a licensed information organization which can be contacted by dialling these three letters and which provides or obtains information on subjects of all kinds, from the most trivial to the most complex. At gatherings where all the children were present, they were given the opportunity to ask whatever question came into their minds, and if we or someone else present could not provide an immediate answer, the reply was sent to the questioner as soon as obtained.

This technique, as well as being a constant

source of stimulating and interesting intellectual and emotional problems, proved to be remarkably unifying; it was in line with our pre-requisite of common psychological interests in the group. All the children, from whatever country or background, showed that they had the same superficial and underlying preoccupations, since in their different languages they expressed the same queries, related to their fundamental needs as young people trying to grasp the world of emotional and social relationships. The questions were asked in the native tongue and translated to the children, who, when they could, gave the answer in their own language. A question was asked by each language group in turn, and the bureau of adults endeavoured to give the question its true meaning and to provide an answer which would allay any anxiety in the children's minds. Owing to the age of the questioners and to their confidence in the adults, we found that many of the questions were related to love.

S.V.P. was much enjoyed, because it fulfilled intellectual and emotional needs while providing a field for better acquaintance, each child discovering that the others shared his difficulties and anxieties. For us it was a constant opportunity to help the intellectual and emotional growth of the children by providing them with suitable information at the moment when they needed it.

The second technique was a directed neighbourhood study, directed not by the adults, but by the content of the neighbourhood, which was previously surveyed by one of the leaders and summarized in what we call a neighbourhood study file, *i.e.* a few wide headings under which most of the characteristics of the neighbourhood can be classified. Five experiments with these files have led to progressive simplification and widening of scope, so that they have now become rather a guide to the various aspects of the neighbourhood than an exhaustive classification. We began with an analytic tool, but experience has shown that the most efficient approach is rather through synthesis than analysis.

To conclude, we must say that certain techniques were abandoned after experience as being inadequate to the interests of the children. Now we know at least that part of our technique can serve its purpose and that any of our international centres working on these lines cannot but achieve some measure of international understanding of lasting value.

(To be continued)

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NEW EDUCATION FELLOWSHIP

PROGRAMME OF DEVELOPMENTS

THE NEW EDUCATION FELLOWSHIP is undertaking long-range extensions of its activities that are of great educational significance. Some projects are being carried out by International Headquarters; some by its National Sections, in this country and abroad.

Projects in hand at Headquarters (where details can be obtained on request):

1. *TEACHERS' PREJUDICES WHICH HAMPER EDUCATION FOR INTERNATIONAL UNDERSTANDING*

This investigation is being carried out in close co-operation with UNESCO (in which body the Fellowship has consultative status.) It is an endeavour by means of a Pilot Group in London, and directed teacher-groups in many countries, to discover the basic prejudices amongst teachers that militate against education for world citizenship.

The necessary finance for this project has already been secured. None of the following Projects, however, can be carried through without special donations, which may be ear-marked, if so desired.

2. *THE NEW EDUCATION BOOK CLUB (INTERNATIONAL)*

Expansion of the Club, which provides a regular service of books, many of which will prove to be standard works of interest to educationists throughout the world.

Budget: £4,000 (covering two years)

3. *DEMOCRATIC PRACTICES IN SCHOOLS*

This study, initiated and already embarked upon by an Australian Section, will be made through discussion groups in different countries, discussion outlines being available in French, German and English.

Budget: £250 (non-recurring)

Four other Projects have been endorsed by Headquarters, the actual work being decentralized among its Sections:

(a) **English Section**

Mr. J. B. Annand, Secretary, English N.E.F.,
Hamilton House, Bidborough Street,
London, W.C.1 (Telephone: Euston 6581).

4. *REGISTER OF EXPERIMENTAL WORK IN SCHOOLS*

A start on the compilation of much-needed data has been made by volunteers. Valuable information has already been obtained, but thorough investigation necessitates the employment of a research officer who will visit schools and record and evaluate experiments that are there in progress.

Budget: £1,000 per annum over a period of several years

5. *INVESTIGATION INTO THE TEACHERS' PROBATIONARY YEAR*

With volunteer help investigation is being made into difficulties encountered by teachers in their first year after leaving college. Its scope and effectiveness can be adequate only if the work is directed and collated by a full-time Investigation Officer over a minimum period of three years.

Budget: £1,200 (covering three years)

6. *INVESTIGATING THE EFFECTS OF THE CINEMA ON CHILDREN*

The investigation is to be carried out over widely scattered districts of England and Wales, but will be confined to specific points. Contact with the individual children concerned will be maintained over a period of years. A qualified research officer will be employed full-time.

Budget: A minimum sum of £1,500 a year over a period of at least five years

(b) **New South Wales Section**

Details of Project will be obtainable from Headquarters or from Mrs. C. McNamara, State Secretary, N.S.W. Section, N.E.F., 27 St. John's Avenue, Gordon, N.S.W., Australia.

7. *HEADQUARTERS BUILDING*

The securing of a property to serve as Headquarters of the New South Wales Section as well as a home for conferences and for residential education.

Other desirable developments are :

A TRAVELLING ORGANIZER (with knowledge of languages) is greatly needed to co-ordinate the work of the Fellowship as a whole and help the various Sections to participate actively in the international work of the Fellowship.

*Budget (covering salary, fares and maintenance) :
£1,500 per annum over a term of years*

The work could be organized in various ways ; by employing one full-time person with a roving commission (as indicated above) ; or several persons each organizing a given region, *e.g.* U.S.A., S. America, or S. Africa ; or by a combination of those two methods. There is especially pressing need in the U.S.A. for the services of a good Headquarters organizer.

SPECIAL LIBRARY AND INFORMATION BUREAU

The Fellowship's Special Library of 5,000 books was destroyed during the war. There is great need to reform a select collection of books, to be placed in charge of a special librarian capable of providing an advisory service. This officer might also be asked to edit an International News-Sheet (quarterly) and engage in much-needed Public Relations and Press work.

Budget : £2,000 (non-recurring) for stock, equipment and furniture

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INTERNATIONAL CONFERENCES

Examining and reporting the produce of national research and experiment in education form part of the normal work of Headquarters. These conferences are important in as much as they afford valuable opportunities for educationists of all nations to meet and discuss their common problems face to face. They are, however, constantly tending to expand in scope, thus making necessary increased organizing staff. It would be advantageous if this staff could be retained, as the Fellowship's post-war policy is to hold an international conference every year. Each conference needs very careful preparation if it is to be really effective.

Clare Soper

Guy W. Keeling

*1 Park Crescent,
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Book Reviews

Art and the Child. By Marion Richardson. (University of London Press. 18/-).

This long awaited book tells, with direct and vivid simplicity, the story of the revolution which Marion Richardson made in the art teaching of her time. Her outlook and philosophy have become so much part of our professional inheritance that it is almost a shock to realize, on reading her book, how many of the accepted premises of art teaching are due to her, and how fundamental was the changed attitude towards children's paintings which she put forward. She was influenced by the increasing tendency of educationists to study the nature of the child and to seek there indications as to what and how he might best be taught. She owed much also, as she herself acknowledged, to Catterson Smith and through him to Lecocq. Nevertheless, it was Marion Richardson who recognized the power and wealth of visual imagery possessed by almost every child, who realized its value in developing personality, and who found the way to give it fruitful and satisfying expression. The key to Marion Richardson's teaching lies (as perhaps with all inspiring teachers)

in the relationship of love between her and the children: she was 'on the side of the child'. She realized that adolescence need not, as Cizek tended to believe, put a stop to the flow of children's creative powers, but that it changes their direction, perhaps sends them underground where their course can be traced only by changed manifestations: and she realized that their happy and mature emergence depends on special understanding and provision by the teacher.

Marion Richardson was aware of the many difficulties, both practical and theoretic, which confront teachers, and gives us illuminating glimpses of her own ways of dealing with them so that an apparent obstacle or limitation becomes a stimulus to pupil and teacher. She found ways that were successful for her: it does not follow that their wholesale adoption by others will achieve the same result.

Marion Richardson's work as a painter gave her a valuable correlative in providing an impersonal touchstone, a standard of artistic integrity, to which she was always alert. She was herself a natural visualiser, and as she says in giving an account of one of her first lessons using a verbal description: 'No doubt the fact that

I had seen the subject as a picture gave colour and point to my words and reduced them to what was artistically significant.' She was thus enabled to place swiftly and surely that emphasis on the visual qualities which informed her teaching and gave it its essential quality. The word-picture she gives in Chapter XII is followed by a comment which aptly summarizes her whole outlook: 'Everything here is addressed to the mind's eye, fused and unified through the affections and in terms of materials for painting, so that idea and expression shall be one.' Inseparable from her concern with the picture was her constant interest in the means by which it should be achieved, and her desire that the medium should match as nearly as might be the vision in the child's mind. How much this book should do to expose the falsity of the idea that 'Miss Richardson's art consists only in large paintings done with big brushes and powder paint'!

In her classes for L.C.C. teachers which did so much to spread knowledge of her ideas, her approach was equally sympathetic. 'I believe it was in the practice of painting itself that the teachers found most happiness and help.' There is very little in the

book about her work with students of the London Day Training College, a pity, for the training then given is now bearing rich fruit. It made a profound change in the teaching outlook of the academically-trained art student who had hitherto tended to regard teaching in schools only as a necessary but irksome way of earning enough money to go on painting.

Like most reformers, Marion Richardson has suffered from ill-understood, garbled and piecemeal versions of her teaching. Some of these she recognizes and refutes, and it is necessary to insist that (for example) she never advocated 'free art' without discipline or instruction, and that she did not intend the verbal description to be the only inspiration for picture-making, or to be used indiscriminately. (Indeed there are dangers in any 'hypnotism of teaching' used without safeguards.) The examples of children's paintings, many in colour, illustrate the text most pertinently, and shew the rich variety of work with its expressive drawing, subtle and delicate colour, and lovely sense of design.

Marion Richardson's teaching was her work of art: she was, as Sir Kenneth Clark says, 'a very remarkable artist who for some mysterious reason could only express herself through her influence on others'. One of the greatest merits of *Art and the Child* is the challenge it presents to re-think and re-interpret in the light of her inspiration the teaching that each of us can best give.

Kate E. Thorpe

This account of how Marion Richardson rescued children from 'the shallows of frail fancy' into a world of genuine imagination is most suggestive not only for art teachers but for every teacher who is dealing with their creative powers.

I have tried to list some of those qualities in her work emerging from this account which seem to me to be important for all aesthetic education:

1. *Relationship*. Valuable creative work can only come about through mutual respect between teacher and taught.

2. Yet it is the teacher's job to provide a *standard*. 'The teacher he needs most,' she writes, 'and honours most, is one who both knows and cares how he is working and will accept no second-best artistic effort from him.'

3. The teacher also must provide the *framework* through which the child finds his own expression.

4. Further, Miss Richardson emphasizes the importance of what Edward Bullough called '*aesthetic distance*' in putting the children for the moment out of gear with reality. She led them to find the inner truth of what she was regarding. The

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lighting up of the models by an electric bicycle lamp 'had lifted the objects out of the light of common day'. She took care when placing the subjects for adolescents in particular to invest everything with 'some shock of strangeness and surprise'.

This principle applies to other kinds of teaching. Dramatization is one of the means of setting the child at an aesthetic remove so that he can enter more fully the meanings outside and within him.

5. All creative work is also '*infective*' and children share each other's power and glory. 'Each week the best work was shown on the studio walls. In these ways something passed from one child to another, and I am quite sure that the less capable were helped by feeling, however unconsciously, that every one can paint.' Let us take this to heart in a time when selection and segregation of children is a dominating factor.

There is much more of significance which readers will discover in this most worth-while book. However, before I put it aside I feel compelled to express one doubt, and to argue that the suggestive force of Miss Richardson's personality was perhaps too strong, that her own need to express herself through children may have been too over-powering, and perhaps even dangerous for some children. But this is only to say

that Miss Richardson should not have been Miss Richardson, and had she been any other than herself, art-teaching and education as a whole would have lost irremediably.

M. L. Hourd

Das Landeserziehungsheim Schloss Heiligenstedten. Julius Gebhard.
Die Lehrerbildung im Pädagogischen Institut der Universität Hamburg. Julius Gebhard.

Das volkstümliche Denken und der sachkundliche Unterricht in der Volksschule. Carl Schietzel.

Menschenbildung und Beruf. Grundlinien einer Berufsschuldidaktik. Fritz Blättner.

(All four Hansischer Gildenverlag, Hamburg, 1948).

It is a pleasure to welcome the reappearance of publications by the group of progressive Hamburg educationists who were in happier times so prominent in the search for new and improved techniques.

The first two books are part of a series of six monographs, edited by Julius Gebhard, devoted to summing up the achievements of the past, stating the present position and estimating future prospects. In *Das Landeserziehungsheim Schloss Heiligenstedten*, Gebhard writes from personal acquaintance a warm appreciation of the life work of Wilhelm Osbahr, much of whose pioneer work in the field of

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approved schools is now common knowledge, if not yet common practice. It is instructive to note that it was as a result of his experiences with natives in Samoa (1903-14) that Osbahr was led to formulate the principles on which he based his work in Germany with the less gifted and backward children committed to his care: a flexible time-table, group work, no piling up of dead knowledge, co-education, character training, discussion and co-operation with parents, no money rewards, punishment in the form of loss of privileges, responsible jobs for everybody according to ability and capacity, insistence on manual work that is obviously useful and profitable to the child community. An interesting innovation is the avoidance of absolute standards in the assessment of work done; a given piece of work is marked very good, good, etc., for you.

Die Lehrerbildung im Pädagogischen Institut der Universität Hamburg (teacher training in Hamburg) contains three essays; the first and longest, by Julius Gebhard, was written, without notes, in 1937, during a period of enforced leisure on the compulsory closing of the Teacher Training Department of the University of Hamburg. Its powerful plea for the training of all teachers at a university is reinforced by Fritz Blättner, who sees the only possibility of a higher social status for the elementary school teacher in the establishment of a University Institute of Education with a three year course of study. In the concluding essay Gebhard looks forward to the time when grammar and technical school teachers will receive the same basic educational training as those who are to teach in elementary schools.

Carl Schietzel's study, *Das volkstümliche Denken und der sachkundliche Unterricht in der Volksschule* (No. 3 of a series of eight volumes edited by Wilhelm Flitner) seeks to find theoretical justification for a practical approach in the education of the masses and then shows how these findings can be applied. A fascinating and thoroughly documented study of dialects, proverbs and colloquial speech proves convincingly that the thinking of the man in the street is practical, concrete and fixed in a context of cultural reality (*situationsgebunden*). This leads the writer, in the second part of his study, to criticize much of the activity work in vogue in the schools on the score that it is still far too academic; in the writings of Goethe and Alexander von Humboldt he finds unexpected support for his point of view. The book concludes with a suggested method of treatment of the essentials of an education for life, grouped under three headings: 1, The body (health, food, clothing, shelter); 2, Work (domestic animals, plants, gardening, trade, industry); 3,

Nature (animals and plants, the soil, school journeys, the weather).

It is difficult in a short review to do justice to Fritz Blättner's masterly presentation, *Menschenbildung und Beruf. Grundlinien einer Berufsschuldidaktik*, of guiding principles designed to form a basis for the reform of the curriculum of German day continuation schools (compulsory for all from the age of 15 to 18). The result of ten years' experience in the training of technical school teachers, the book courageously attempts to find a way out of the impasse that led to the mass hysteria of blind obedience to a supposed divinely appointed saviour. Our future county colleges will be confronted with the same problem: how to give, by the harmonious welding of technical skill and a knowledge of the world, a true liberal education that will enable the good technician to be an equally good citizen.

The discussion is stimulating throughout and conducted on a very high level; it is full of ideas and suggestions, carefully thought out and examined in the light of sound psychological and educational principles, and put forward in the hope that teachers will have the courage to try them out in practice. The author continually lays stress on a non-academic approach in the acquisition of the scientific knowledge necessary for an intelligent understanding of modern technical processes. He is certainly thinking on right lines in his insistence on training for responsibility, the inestimable value of honest intellectual effort, the use of indirect methods in the teaching of citizenship and in his moving appeal for a return to the true German humanitarian tradition of Luther and Bach, Goethe and Schubert, Schiller, Fichte and Beethoven... Both teacher and pupils are to seek inspiration, hope and comfort in a renewed and deeper acquaintance with all that is elevating and ennobling in German life and letters and thus come to a true appreciation of the meaning and value of life and the worth and dignity of the individual.

C. S. Elston

Your Father and Mine :

R. D. Bramwall. (E. J. Arnold 5/6).

The division into subjects of the content of learning which we wish to get across to the child during his school years is a necessary convenience. But the division is inevitably arbitrary. Life is all of a piece; knowledge should form a single fabric of learning. Moreover, traditional subject division has the disadvantage that it is always more or less behind the times; what made sense in 1848 or 1898, so far as the departmental organization of learning is concerned, does not necessarily make sense in 1948. Nor

does this tendency of the school curriculum to be out of step with the present affect all subjects equally. A twentieth-century Classics scholar could make do at a pinch with the texts and methods of the Elizabethan Grammar School; the modern student of History, Geography, Economics and Science could not. It is not surprising, therefore, that a growing number of teachers, and especially those dealing with the sectors of the curriculum rooted in the evolutionary development of man and society, is tending to match the tremendous changes of our times with appropriate changes in the structure of the curriculum. Hence Social Studies, which is an attempt to offer the school child not merely the *facts* of History, Geography, Elementary Economics, General Science and the like, but to give him understanding of the complicated world into which he is growing up; and to arouse his interest in its affairs.

Mr. Bramwell's book is written to meet the needs of teachers who are concerned to make the social studies sector of the curriculum a valid and formative experience for the child. It is about men at the task of solving their problems, and it sets out to make it clear to young Bill and Mary that the adventure of being human is something in which they have a part to play, and is not merely something you read about or that teachers teach. The sub-title is 'A First Book of Social Studies' and it seems admirably to fill that purpose. It provides the questing minds of young children with a peep at the wonder and variety of the world in action—material which is enthralling to any child who has not been bored or discouraged into unnatural apathy.

In welcoming this book—I am sure many teachers will welcome it—may I add one personal caveat. I do hope it will never be treated stodgily—never ploughed through chapter after chapter, lesson after lesson, in the way many of us were taught History. To make the most of its contents they should be related to the current scene as much as possible, food being handled when there is food in the headlines, local government when the elections are on, and so forth. That may involve a little extra work for the teacher, but *Your Father and Mine* both invites and warrants it.

J. Hemming

Algebra by Visual Aids. By G. P. Meredith, M.Sc., M.Ed., edited by Lancelot Hogben, M.A., D.Sc., F.R.S. (George Allen and Unwin); four vols., 10/6, 8/6, 7/6, 9/6, and a vol. of answers, 6/6.

It is hard to imagine a teacher of mathematics putting the ordinary

textbook into his pupil's hands and expecting him to derive much profit from a prescribed 'reading' therein; much less so than for the teacher of history, of languages, or even of chemistry. That a book on mathematics can be written to be read has been brilliantly demonstrated by Professor Hogben in his *Mathematics for the Million*, which can claim the title of 'best-seller'. Now Mr. Meredith, in partnership with Professor Hogben, has written a school textbook of algebra, including the requirements for Matriculation which is *meant* to be read by the pupil. It is the author's thesis—and it is confirmed by experience—that proficiency in the mathematics appropriate to an education which has any pretensions to being scientific requires the acquisition of two different skills: the use of a contracted symbolic language, and the performance of certain operations with the aid of the symbols; and further that the attempt to absorb both at once leads to confusion in the pupil's mind. The ordinary textbook tends to take the understanding of symbols for granted, and to devote itself to the operations, so that it becomes a jungle of letters and signs to the uninstructed reader. One solution is to write the book in continuous English prose, gradually introducing the symbolic language (a method which is likely to demonstrate only too clearly the superior virtues of the symbols!) and this Mr. Meredith has done. But as the teacher in the classroom knows, it is a *diagrammatic representation* that renders most immediately clear the significance of a mathematical operation—to teach the infinitesimal calculus without recourse to its geometrical applications is well-nigh impossible. The authors have therefore provided a large number of coloured 'charts' (unfortunately grouped at the end of each volume); from these the pupil can grasp the nature of a particular operation, leaving his mind free to concentrate on the way it may be expressed in symbols. One practical consequence is that many of the very useful operator symbols which are usually regarded as pertaining to 'higher' mathematics are introduced very early in the course—with a gain in conciseness and flexibility. Another is that the application of operations to 'problems' is deferred until much later in the course than is usual; the authors rely on the charts to keep abstract operations in contact with reality.

There is a second characteristic which distinguishes this book from the ordinary textbook—its early emphasis on the mathematics of discrete units rather than on the continuous variable. The intention of the authors is to prepare the pupil for a scientific

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world in which statistical mathematics are taking an increasingly important part at the expense of the mathematics of measurements of continuous quantities such as length and time. This is linked with the visual-aids method by starting the whole course from the series of figurate numbers—the charts show the construction of these numbers, while the text devotes itself to the elucidation of their symbolic expression. This feature is wholly good—it is high time that school mathematics caught up with the revolutionary changes associated with statistics.

Do the authors succeed in their aims? In my opinion, this work is a courageous one and well worth doing—every teacher of mathematics should have this book, as he no doubt already possesses *Mathematics for the Million*; it is an excellent teaching manual. I think, however, that the text is its weak point—it is evidently written to be read by the young, but the style is too congested not to deter all but the boldest or the most brilliant. This is not altogether the authors' fault—it is appallingly difficult to describe complex or even simple mathematical operations in suitable words. Good as it is, I feel that the work would be more useful to the pupil were there more charts (associated with the corresponding text rather than at the end) and less text. There are some textual misprints (as distinct from

mathematical ones) which will no doubt be corrected in another edition.

W. L. Nixon

Young Children. Autumn, 1948.
(1/6 quarterly, Nursery School Association).

Our approach to the problem of how to care for young children is to-day undergoing a rapid transformation. The Victorian formula of 'feed 'em, spank 'em, and wait' gave way in due course to the magic word that was to solve all things—Routine! To-day we see that a young child is neither to be treated as an animal, nor as a standardized machine, but as a developing person with a world of his own, needs of his own, rights of his own, a point of view of his own, and a tempo and type of growth characteristic of himself. By accepting the reality of the child's situation—and only by such acceptance—are we able to arouse his co-operation and so to guide and help him as he stumbles vaguely but enthusiastically forward to the far-off wonder world of being grown-up too.

The sequence of changes of theory and practice have left adults not a little bewildered. Some seek escape from resulting confusion by crossly dismissing the results of years of painstaking child-study as a lot of silly theory; others think that the

essence of scientific child-rearing is to let the child muddle along without offering any sort of guidance, thus leaving him a prey to anxieties from which appropriate adult guidance and affection can alone rescue him.

The magazine, *Young Children*, therefore, comes opportunely. It deals with young children in the home and the nursery school situations in brief expert articles that are right to the point and contain just that information which teachers, parents, and others who have to deal with young children, need in order to sift the grain from the chaff where scientific child management is concerned. It is a friendly little publication; friendly to teacher, to parents and to children. And it has vision. Its purpose measures up to the needs of our times—it is to help arouse feeling throughout the world of the immense significance for the future of mankind of what happens to children in their early years. It is the sort of publication that one would wish to see everywhere for wherever it goes it will certainly be gratefully received. Parents and teachers who want to give their children a good start should become subscribers to this valuable periodical without delay. Production is by Nursery School Association. *Young Children* will appear quarterly.

James Hemming

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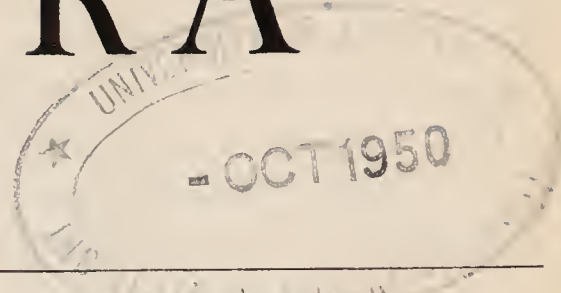
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THE NEW ERA

IN HOME AND SCHOOL



THE GROWTH OF A TRAINING COLLEGE COMMUNITY

Margaret Phillips, Principal, Borthwick Training College

THIS number of *The New Era* describes an experience which is also an experiment—one in which the writer was at one stage subject, at another co-experimenter. It took place within the general framework of the Emergency Training Scheme,—is in fact that experiment in one of its aspects. I myself, as Principal-elect of one of the first sixteen colleges planned, came into the scheme early, though not at the crucial stage where the general lines were laid down. My own interest at the time was in group psychology, and I saw in the scheme an opportunity of testing certain hypotheses in connection with the question: How far can an educational institution satisfy the fundamental social needs of adults, and what follows, for education, if they are satisfied? These articles will shew the testing process and the conclusions I have reached.

Emergency Training is now four years old. These four years have seen the scheme launched, a recruiting campaign opened, principals appointed, staffs recruited, buildings (ultimately) found. Students have been interviewed, selected and directed to the colleges. They have become provisionally qualified and entered the schools. It has been possible, therefore, to observe, and in some sense to record every stage of development. In the early stages as I knew them life was so hectic that the only recording possible was to throw all relevant documents into a file. Later, however, I was able to keep a continuous diary, written always with my question in mind. The file and diary together form the basis of the present account.

The experiment will be described in a series of stages, each one of which is marked by the appearance on the field of new personnel, thus:

Stage I involves the Ministry and the first principals,

Stage II involves the above plus the college staffs,

Stage III involves the above plus the first group of students,

Stage IV involves the above plus the second and third groups of students,

One of the hypotheses which I am testing out is: 'An educational institution can satisfy the needs of its members only if the needs of those responsible for shaping the institution are first satisfied.' If this is true, the first stage in setting up a new type of institution is crucial. In the case of an Emergency Training College, with personnel so related as are Ministry, principals, staff, students, needs which are to be satisfied in the schools will first have to be satisfied at the centre. The necessary impulses must be generated there, setting up some sort of chain reaction.

It is a little difficult to know what metaphor to use. Any metaphor implying authority, such as that of higher and lower levels, is quite certainly inappropriate. Nor do concentric circles cover the case; nor yet a simple series of chain reactions. Rather do persons on the circumference of the first circle become in their turn centres of new circles, and so on indefinitely. In fact, as will be suggested shortly, the only adequate metaphor seems to be that of the family. Satisfied 'parents' can create satisfied 'families', whose members will be capable of creating new happy families in their turn.

Obviously there was at least one stage before the first of those I have listed above, *i.e.* before the first principals were chosen. But this 'pre-history' must be described, if at all, by another pen. I can only begin from the point at which the impulse reached me, and treat as Stage I the circle of sixteen principals-elect with the Ministry's officials as the centre.

To return to my question. Answering it involves first asking 'What are the fundamental social needs which it may be one of the functions of an educational institution to satisfy?' Possible answers are, of course, legion; the answer which I shall assume is reached as follows: A satisfying life involves experiences of two kinds,—first, purposeful activities directed to such distant ends as are considered worth-while for themselves while the activities, though possibly unsatisfying in themselves, are still regarded as worth-while for the sake of the ends; second, experiences and activities which are satisfying and worth-while for themselves, without reference to further ends. Modern life seems to offer too few experiences of either type, but rather activities which are of neither. Education ought to offer experience of both.

How this may be done as regards purposeful activity is a different story from that to be told here. It is fully documented already in enlightened educational practice. Here I shall be concerned with the second field—hitherto less fully explored. What can be done in an educational institution to recover the satisfactions connected with living in the moment; to counteract the attitude which, because of the lack of such satisfactions, places value always ahead—at the point when I go to school—or to work—or when I come of age—or get promotion—when I am married—or have children—or when the children are grown up—or when I retire—or even in the next world?

Here again I shall deal with only part of the problem. Experiences worth-while for themselves are of many kinds. I shall concentrate here on the possibility of supplying in an educational institution the satisfactions deriving from membership of a community. The hypothesis which I shall adopt is that satisfaction of this kind comes most readily to most people when the community in question most resembles an enlightened family.

To justify this hypothesis theoretically would occupy much space, though I hope to do it elsewhere later. For the moment I merely comment on the two concepts of 'the family' and of 'enlightenment'. As to the first, arguments for the belief that all satisfying social relationships derive from family relationships abound in psycho-analytic writings. As to the second, I had met no satisfactory exposition of the nature of enlightened social relationships which satisfied me until a friend drew my attention to Lasswell's *Analysis of Political Behaviour*. Lasswell's

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account delighted me, partly because his categories could without much difficulty be shewn to be related to the family categories in terms of which I had until then been thinking, but also because they seemed to me to be equally applicable to an enlightened educational institution. In what follows, therefore, I have made use of both sets of categories. Since, however, Lasswell's terms are relatively unfamiliar, I quote first a few passages from his analysis :

'Three values may be named whose proper relationship determines whether we are justified in calling any group democratic. These values are power, respect, and knowledge. Where the dignity of man is fully taken into account, power is shared, respect is shared, knowledge is shared. A society in which such values are widely shared is a free society' (page 36).

'A democratic government can be defined in terms of shared power, a democratic society in terms of shared deference (power, respect, insight) or shared influence' (page 8).

'In a democratic society, then, we are concerned about the flow of appreciation, of clarification, of consultation—for these are the specifics of deference. When men and women are deferred to, they are appreciated, clarified, consulted. . . . One way of deferring to the personality of another is to make clear to him what is going on. . . . Expressions of appreciation are among the most rudimentary, yet important, ways of contributing to the self-respect of deserving people' (page 16).

'We know that the degree of attainment of each cardinal value reacts favourably upon the others. Wherever power is shared it is easier to maintain a sharing of respect and knowledge. Where respect is shared it is easier to share power and knowledge. Where knowledge is shared the sharing of power and respect is simpler' (page 36).

But what sort of a social group is it to which 'family' categories and Lasswell's categories alike apply? I have in mind a group whose members :

- (1) though adult in the sense that they have in various practical ways become independent of the original family, still retain the capacity and probably the need and the habit of adopting 'family' attitudes, including especially the attitude of child to parent, of parent to child, of child to child *vis-a-vis* the parents, of parent to parent *vis-a-vis* the children ;
- (2) have in the course of their development become members of a whole series of substitute family groups ;
- (3) have therefore had opportunities of adopting the above attitudes, successively or simultaneously, in different groups or in the same groups at different points, and have enjoyed this rhythm and variety of attitude.

Now most psychologists agree that membership of a 'family' group gives satisfaction where the following conditions are fulfilled :

- (1) if every member is regarded, first by the parents and therefore eventually by the children, as possessing unique value and importance, and is secure in the knowledge that this is so ;
- (2) if as a result each member has freedom and scope to be himself ;
- (3) if such scope includes the opportunity to adopt any or all of the family attitudes detailed above ;
- (4) if whenever he functions as a 'parent' his services to the group or to individual members are recognized.

I suggest that Lasswell's 'flow of deference and appreciation', his 'sharing of power, respect and insight', can easily be recognized in the above analysis. If so, the practical interchangeability of the two sets of categories seems justified. With this rather long preamble, I turn to describe the experiment stage by stage.

MINISTRY AND PRINCIPALS

THE first stage within my purview is that at which I was invited to apply for a principalship and was subsequently interviewed, appointed, and called into consultation with officials of the Ministry of Education. At a rather later point officers of the local education authority which was to manage the college were also involved. It would be possible to discuss these two sets of relationships, with the Ministry and with the local authority, separately though on parallel lines, but in what follows the central authority will occupy the foreground for several reasons. The particular local education authority with which I worked was so overwhelmed with the task of making good war-time ravages and overtaking arrears, as well as with the reorganization and expansion of services already established, that my contacts with it were in the early stages relatively slight. At a later stage when contacts were more numerous the overhaul of the local education authority's administrative machine then proceeding involved retirements, promotions, new appointments, and hence constant change of personnel. In the case of the central authority on the other hand, a small and relatively stable group of officials making Emergency Training their special concern remained in charge and became well known to us—a point, as will be seen, of fundamental importance.¹ I hope, however, that the debt which the scheme does in fact owe to the hardworked officers of my local

¹ I would venture as a result of my experience to suggest that once the right type of 'family' relationship has been established in a group, any change of personnel will give temporary check to the flow of feeling which is the life blood of the group (there may, of course, be compensations later).

education authority, who gave generously up to the limit of their time and energy, will appear in my account.

My most vivid early impression of my relations with the central authority was of the charm and considerateness of the officials with whom these first consultations took place. I now realize that what (encouraged by Lasswell) I will call their 'deference' to relatively obscure persons like myself was of the first psychological importance. In their accessibility, their readiness to give time and attention, to discuss difficulties and remedy grievances, to answer questions and consider suggestions, to write long letters by hand if necessary—in all these ways there was set going that flow of 'clarification, consultation, appreciation' which carried the scheme to victory. At the early round-table conferences between the Ministry's officials and the principals—conferences whose avowed purpose was 'to exchange views and information'—the Minister himself and his Parliamentary Secretary were occasionally present. This, too, was important. The 'arch-parent' himself was interested in our doings.

These early conferences forged links not only between the 'parents' at the centre and individual principals, but also between the 'children' as a group. There were valuable lunch intervals when, the parents having gone away (which they did not however always do), the principals discussed plans among themselves. It was perhaps a pity that this type of conference was confined to the early days when the number of principals was small—but one sees the difficulty later when fifty-five colleges managed by numerous local education authorities were involved. In this later phase the ties between the parents and individual principals remained but 'family' ties weakened, though individuals kept up exchanges of letters, visits to each other's colleges, and at a later stage still, exchanged parties of students.

The first phase of consultation at the Ministry melted into one of more intimate association between individual principals and His Majesty's Divisional Inspector for the area in which each college was to be established. This association involved much correspondence and many all-day sittings over the appointment of staff; numerous joint visits of inspection to possible college and hostel buildings and long conferences over furnishing and equipment. Here again, the time, experience and resources of my own Divisional Inspector were placed most generously at my

disposal, while his deference to my personal wishes reinforced my feeling of value and vocation.

Much frustration was involved at this period through the difficulty of obtaining buildings and consequently of securing firm appointments for staff. The probable location of my own college, for example, changed five times. The resulting grievances gave the principals an opportunity to adopt parental attitudes towards responsible officials. These accepted our reproaches with meekness and the tradition of free expression which grew up on our side provided a valuable outlet, while the momentary change of attitude—from child to parent—was highly satisfactory.

By the end of this first stage the Ministry had, I think, succeeded in convincing the first group of principals that we were needed; that we could rely on them for interest, encouragement and support; that they had confidence in us to the extent of giving us a large measure of freedom. The conviction provided an impetus which would in any case have carried us a good way. But the intimate relationship between Ministry and individual colleges was not confined to the first stage of our history. If one looks back over correspondence and other relevant documents from this time onward one finds endless appeals on our side for advice, information, help in obtaining equipment; expressions of grievances; invitations to come and see what we have done.

Much later, when the closing down of the scheme was in sight and we were feeling rather flat, the element of consultation returned in the form of an exhaustive questionnaire asking for our views, conclusions and experiences in all sorts of connections. Though the work involved provided a new grievance, the questionnaire was at the same time stimulating—and at any rate we could not say that we were neglected!

To sum up. It was the Ministry which set going that 'flow of deference' through the colleges, which, reaching first the principals and later the staffs and students, probably accounts in large measure both for the success of the scheme and for the Emergency Colleges having so many characteristics in common.

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PRINCIPAL AND STAFF

WE now come to the stage where I, first with and later without my Divisional Inspector, but always with the Ministry's officials in the background as 'grandparents', passed to the centre of a new group—that of the staff—in which the onus of 'distributing deference' and establishing 'family' relations fell largely on me. These relationships were of two kinds: between myself and individual tutors and between one tutor and another.

First as regards ties between myself and individuals. In the appointment of staff my Divisional Inspector, while offering advice, allowed considerable play to my preferences. Hence each tutor, in so far as I had chosen her, became automatically my 'child' and I was prepared to present any question as to the suitability of the choice. Under the circumstances this was as well. Since our task was, as the Ministry put it, 'not only interesting but adventurous', each tutor needed reassurance, as I myself had done at an earlier stage, as to her acceptability and as to the contribution which she could make. The latter might come, as far as I could see, through the subject she was officially appointed to teach or through some talent or power she might possess as yet unknown to me.

My first task then was to get to know individuals. This I did in various ways—by visiting them at the work on which they were then engaged; by their visiting me at the college where I was working; by our visiting each other's homes; by meetings on neutral ground; and by correspondence. There was much to write about—syllabuses, books, equipment, plans and projects for the general set-up—and, once a building had materialized, the allocation of teaching rooms and problems of residence.

Ties between individual tutors took longer to form, partly because as long as we were a 'shadow staff' it was difficult for us to meet as a group. Nevertheless we owed a good deal at this stage to the Ministry's imaginative policy of encouraging principals to call conferences of 'shadow staff' on the Ministry's own premises—at which conferences, though the Divisional Inspector and other officials might be present, the principal was encouraged to take the chair. The Ministry also made it financially possible, within limits, for us to hold conferences elsewhere 'on our own', and much was done by correspondence.

All this was, however, preliminary to the long

period of corporate planning which stretched from the moment when a building at last materialized to the time when it was (theoretically!) ready to be occupied. During these seven weeks staff conferences took place daily, under conditions of considerable discomfort, in the one room available to us while the rest of the building was in the hands of contractors.

At the first conference on our own premises our Divisional Inspector was present to outline the Ministry's suggestions for the curriculum. I also made a statement of policy—embracing full access to information for everyone,¹ joint responsibility for decisions, freedom of speech, the duty of criticism. The Divisional Inspector then left us and we set up our first panels—small informal committees covering the main aspects of college policy. Anyone interested volunteered for membership of these committees, which reported back to staff meeting. Originally there were eight panels; ultimately about twenty. In the early days they met over lunch, at tutors' flats, or in our one room before and after our daily conferences. These panels have become a much-valued feature of our organization. Through them we took a long step towards the distribution of 'power, respect, insight, consultation'; at the same time they made it possible for individuals to get to know each other rapidly. A fuller account of the system is given in my article in *The New Era* for October, 1947.

Our staff meeting also took its general shape from this time. As with the panels, procedure was kept informal. Anyone contributed items to the agenda though, in accordance with the policy of full information for all, the first item was always 'Principal's Report'. No formal minutes were kept, but notes were taken and filed. During the early planning period while staff were still being recruited, copies of these notes were sent to all unable to join us—as was done later whenever tutors were absent from a staff meeting owing to illness. Thus nothing prevented us from reversing at any meeting a decision previously taken. We aimed at continuing discussion on any point until agreement was reached.

As the opening day drew near, the tutors' need for security was again apparent. The worst of my own anxieties—connected with acquiring a building and recruiting a staff—were over, but theirs were only beginning. The Ministry's

¹ Before I had read Lasswell, I tended to put the principle involved in the form 'Being in the know' is even more important than 'having one's say'.

policy was to staff the colleges largely with successful practising teachers from the schools, so the training of students and adult education of the type which these older students would call for was new to most tutors. A few of us, however, had experience in one or both fields; some had served on the selection boards set up to interview students in connection with the scheme and so knew something of the type of student we might expect; others visited on our behalf such colleges as were already open and reported their experiences. The Ministry's officials helped enormously by paying informal visits, discussing plans, circulating suggestions and drawing our attention to sources of information.

Another step taken at this time helped to allay anxiety. I formed from the beginning the habit of placing first, both in my report to staff meeting and (later) in my weekly address to college Assembly, our thanks to individuals and groups who had made contributions to our common life. I similarly asked the local authority from time to time to send its formal acknowledgement to tutors who, for example, deputized for the Domestic Bursar during an interregnum or who turned a jungle at our hostel into a garden. I passed on to staff meeting and to College Assembly words or letters of appreciation which reached me from any source—from students, the schools, visitors and officials.

The staff's sense of security and self-confidence was gradually established as shared responsibility became a reality. Panels which had worked out policy in any department took over the task of expounding and defending it not only to staff meeting and (later) to college Assembly, but also to officials and to outside bodies. This happened first during the planning period when at a specially convened staff conference attended at our request by officials of the Ministry, members of the Education panel put forward for their approval the scheme which came later to be known as Optional II.¹

So later at our conferences with the head teachers of the practising schools, or with professional bodies, questions and criticisms were taken up by those tutors within whose province they fell. Similarly college visitors, whether official or unofficial, were never entertained privately by me but always by the staff as a

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¹ See Miss Hourd's articles in the *Times Educational Supplement*, December 14th and 21st, 1946, and August 16th, 1947. Briefly, this scheme substituted for a second optional subject the study of any topic of genuine interest to the student—however, remote from the normal content of education it might at first sight appear.

whole. Wherever possible, too, the college was represented on outside bodies and at conferences away, by individual tutors rather than by myself.

All this, however, concerns the stage at which the students appear on the scene. Before dealing specifically with this stage it will be better to pause, and attempt to assess results as far as the staff are concerned. Evidence that the needs of the staff are, in fact, being met will be sought, according to our hypothesis, in their own dealings with students. But meanwhile their own attitude and the comments of visitors all suggested that the 'flow of deference and appreciation' was actually taking place.

Equally significant was the technique of co-operation which developed and which largely accounted for what we soon came to call 'Borthwick miracles'. An idea or project was released into the air one day; the next—or at any rate over the week-end—it would be realized without, as far as I could see, any identifiable agent or intervening activity. An early miracle of this sort—or rather a series of miracles resulting in the transformation of the courtyard—may here stand for many. (For a tutor's account: see Appendix I.)

Perhaps the following extract from a letter by a visitor in the early stages is relevant:

'What a lot is going on at Borthwick—I felt there were dozens of growing points, all of them growing vigorously—in fact that was my chief impression—a place where creative living was given first place and when that was done all the rest fell into its right place almost naturally—and what a lively conception of education the best at any rate of these people will have. Another impression I had was of tremendous zest and go that was not being injected from outside but being liberated from within and fertilized—and that this was having for many individuals a therapeutic value that they might not be conscious of at present—but which bore the germ of something that this shattered and disillusioned and sceptical world was terribly in need of—a quality of outlook that children unspoilt and undamaged by life and circumstances have—and all too easily lose when taught by people in whom this spark has been smothered so that they have lost faith in the loveliness and worthwhileness of life.

'What a thought—to be concerned with helping adults to rediscover and rekindle this contrasting fire and what a deeply religious work it is in essence.'

However, evidence that the 'chain reaction' is in fact taking place will properly be looked for, as has been said, in the staff's dealings with the students. To these, therefore, we now pass.

STAFF AND STUDENTS

WE reach now the stage at which the students appear and individual tutors become the centres of new groups. Once more there are two kinds of ties to be formed—between tutors and students, and among students themselves. Once more the first need is to allay anxiety and provide security.

The crucial step was the reception of incoming students. Emergency training provides for no overlap of experienced students who can 'mother' the newcomers. A reception panel therefore made arrangements. Resident students appearing over the week-end were received by resident staff in college. They then helped tutors receive non-residents on the first Monday, and so had an early opportunity of adopting a parental rôle. (They had a further opportunity at the end of the first week when they helped the resident tutors at the hostel scrub floors and passages in preparation for receiving a further batch of resident students.) Each newcomer was given a disc inscribed with her name, introduced to me, shewn round the building, and then taken to her 'personal tutor', in whose room and around whom the first groups thus formed. Later in the day all groups assembled in the college hall for the first address of welcome and 'clarification'.

This reception plan, foreshadowing the main lines of our community structure, made an immediate impression and was appreciatively referred to by many students later.

The 'personal tutor' was one of the Ministry's suggestions and was intended to give advice in choice of courses and to watch over her students' progress. With us there were two further developments. The 'personal tutor' became the main agent of student welfare in the college, and the group tie became as important as the tie between tutor and individual student. The tutorial system therefore gave the student not only a 'parent', but also a 'family'.

First as to the 'parent'. With these older students entering an unfamiliar world—unfamiliar as it is not to the training college student straight from school—anxiety was great. Hence, as with children, attention to welfare gave the first assurance of acceptability. The personal tutor therefore, at a series of private interviews, obtained particulars of home circumstances, facilities for evening work, length of daily journey, the student's attitude to her own previous education, her first reactions to college, and

(later) any special circumstances to be considered when placing her in school. If it appeared desirable that a day student should be taken into residence if and when opportunity occurred this fact was noted. Tutors also dealt in the first instance with problems of students' maintenance grants.

The welfare work of the personal tutor was supplemented by the general provision for day students of such amenities as baths,¹ an evening meal for limited numbers wishing to work late at college, and subsequently, when the first course was drawing to a close, by the work of the 'appointments' and 'after care' panels. In the special case of married students we tried to make it possible for them to bring their children to meals during domestic crises, and we made both children and husbands welcome on college expeditions and social occasions. The staff also instituted an annual Christmas party for the children of married students and domestic workers.

Next as to the tutorial 'family'. Ten or eleven students were allotted to each tutor by a panel which aimed at making each group a cross section of the college—including old and young, day and resident students, married and unmarried, students training for infant, junior, modern secondary and housecraft teaching. The groups met weekly in the early stages, fortnightly afterwards. That they were true family groups was indicated early by the students' tendency to sign any correspondence, as well as their written work, with their own name followed by that of their tutor—a kind of acquired family name. The family purposes served by the groups are indicated in the following extracts from students' comments—taken from critical surveys written at our request at the end of the course:

'In the beginning the small group provided friendship and security. Most of the group were sorry that time spent together grew less as the course proceeded.

'It was of great value to feel that I could at any time go to a tutor who had a real interest in me, and who would listen with sympathetic understanding to any problem.'

'Particularly did I like the first meetings of Miss S's tutorial group, when we each gave our life history. Miss S. suggested that as we had had varying experiences in our careers, and were now drawn together with a common purpose, we might like to know each other's background. To put us at our ease, she started the ball rolling, and each recounted briefly her life and ambitions. We were

able to come together easily from this on common experience and points of interest.'

To these must be added that the groups proved to be convenient units to send representatives to a college council and that contact between one generation of students and the next came about naturally later when old and new tutorial groups met under the aegis of their common 'parent'. An account of one group, by a tutor, is given in Appendix II. Looking back, we seem to have applied, in an amateurish way, some of the principles of 'group therapy' now overtly recognized.

Another main pillar of our common life is college Assembly. This met at first weekly, later fortnightly. Its first function was to reduce anxiety and establish security; beyond this it aimed at furthering the 'flow of deference' through 'clarification, consultation and appreciation'.

Since staff anxiety was not completely allayed when the students appeared on the premises, one of my first concerns at the early Assemblies was to establish the prestige of the staff in the eyes of students. Here the very fact which had caused staff anxiety—that they were on the whole new to training because they had come straight from work in the schools proved of the utmost value in giving students confidence.

Students' faith in themselves was more difficult to establish, since their own capacities in the new field were as yet untried. It was possible, because of the large range of their previous occupations, to shew them that they were bringing to teaching much that was new and valuable to compensate for their lack of more conventional equipment, but their self-distrust was not really alleviated until they had tried themselves out in the schools and appreciative comments from head teachers had begun to come in. Before this, however, something could be done, as with the staff at an earlier stage, by recognizing and stressing positive contributions made by individuals and groups to the life of the community. Hence college Assembly, like staff meeting, usually began with appreciations. The immense interest taken by the Ministry, the local authority, and visitors of all kinds, in the new type of student did much, too, to enhance the students' belief, if not yet in their own capacities, at any rate in the hope set on them by others.

As regards the 'clarificatory' function of Assembly the right policy seemed to be, as in the case of the staff previously, to give full information about the regulations under which we all

¹ The marvellous hot water and central heating system, for which we have to thank the Ministry of Works, have been throughout factors in establishing security and encouraging release.

worked, the limits of my own powers and the extent to which they could be delegated, the field open for consultation and co-operative action. As at this early stage both the details of the Ministry's administrative arrangements and our own internal policy were constantly under review, explanatory statements were needed from week to week. The fact that these statements were made in the presence of both staff and students helped not only to clarify the situation for everyone but to build up a common mental background.

Statements concerning our own internal policy were made both by myself and by tutors, usually the conveners of the panels immediately concerned. These dealt with the college curriculum, school practice policy, the principles underlying our preparatory period, or the educational philosophy behind 'Optional II'.

The establishment of a common mental background was aided, too, by the gradually growing attendance of staff at each other's lectures, by accounts of aspects of the emergency experiment being given by one or other of us to outside bodies in the presence of our colleagues and students, and by a pleasant tradition whereby

articles written by any of us on our experiences were read and criticized in the staff room before being published, and were subsequently made available to students and (later) to old students.

To return to college Assembly and its main functions. The last of these was to stimulate 'consultation'. At one of the early Assemblies I made a statement comparable to that at our first staff meeting, emphasizing freedom and collective responsibility. Freedom was to include the right to come and go, to organize one's time, to speak one's mind, to criticize, to make suggestions. These rights were, of course, in the straight line of descent from the Ministry's own policy. They involved not only machinery for staff-student consultation (a relatively easy matter), but also deliberate planning for informality in our common life, the removal of all unnecessary barriers, the accessibility of everyone at all times when on the premises, and often at other times by telephone.¹

Freedom of speech and criticism—our slogan was 'Get it said, but get it said pleasantly'—came to be one of the most valued of our freedoms—more so even than the residents' latchkeys. It was put into action by our inviting students, six weeks after our opening, to criticize the preparatory stage of the course which had just finished. The tutorial groups met without tutors, and the group representatives drew up a report which was presented by the student chairman to college Assembly (see Appendix IV). This report was answered, in a later Assembly, by the convener of the preparatory period panel in the statement given in Appendix V. This policy had some remarkable consequences. In so far as it was based on the assumption that the next man's will was as good as one's own, it neither threatened the security of tutors nor boded the victimization of students. Since criticism was not directed to persons, but rather to ends—or more often to means whose ends were already accepted—it became a technical rather than a moral matter, and while consuming aggression as its fuel and so tending to a certain liveliness, enhanced rather than threatened the pleasantness of personal and social relations.

The resulting attitude to criticism on the part of the staff was one of tolerant acceptance and detachment. On three occasions during the first year we asked the students for criticisms, comments, suggestions on the course to date; after



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¹ For one expression of this policy see the account by the Warden of the organization of a Hostel in Appendix III.

each period of school practice we asked them 'what do you most want to know now?' The mass of material which resulted was considered by individuals and panels concerned.

We were fortunate in finding the same attitude of tolerant, even appreciative response to criticism in our dealings with the Ministry and with our local education authority. The Ministry was as willing to hear suggestions from students as those coming from ourselves. For example, one of their officers received our student chairman early in the course at my request and spent 1½ hours with her. The local education authority, again in response to a request, sent an Inspector who faced patiently and courteously a barrage of criticisms concerning conditions in the authority's war-damaged schools, and explained its position fully and frankly.

I have said that the tutorial groups and college Assembly were the main pivots of our community life. As time went on, however, the groups which formed round the subject tutors developed in some cases a family spirit rivalling that of the tutorial groups. (An account of one such group is given in Appendix VI.) A similar community spirit developed in connection with certain voluntary activities. For example, the dramatic society's first show was produced by a tutor and the names of tutors in the cast were distinguished by the prefix 'Miss'. A later show was produced by a student and the names of tutors and students alike were given without prefix.

Throughout this period the 'grandparents' from the Ministry were with us at intervals—answering questions, discussing problems, talking to individuals and groups, lecturing to the college, bringing visitors, approving what we were doing.

What evidence have we now that the flow of deference has reached the students? Evidence that the freedom we offered did in fact meet students' needs appears in students' letters and in their comments at the end of the course:

'I was very surprised when I found I was bursting to ask questions in the lectures, for at the Technical College I had been one of the silent ones.'

'I was a little disappointed when I knew I was coming to a "women's college"! Now I am glad I was sent to Borthwick. I feel I belong to it, and it belongs to me. The reason for this is the freedom I have enjoyed. To be allowed to come and go as I wished, to "cut" a lecture without being reprimanded (I have only "cut" one during the year!), to smoke when and where I liked with only two, and those necessary, exceptions, and to be treated with respect by tutors has been joy indeed after years as an A.T.S. private. I have been happier

than at any time since leaving school and have found many friends.'

'The relations between staff and students seemed to be a source of astonishment at the schools where we practised. In my opinion it *was* this relationship which made the year at Borthwick such an enjoyable and satisfying experience.'

There is evidence that students have progressed in their capacity for enjoyment, and some indication that this capacity may be carried over into a later stage:

'In my diary on the night of our arrival I have written—"I am going to be happy here"—which is precisely what I have been. Even better, I have learnt how to go on being happy.'

'I found my year a never to be forgotten experience. It opened up a new life and helped me to regain a zest for living which I thought I had lost.'

More than one distinguished outsider, coming to lecture, has commented on the intellectual level reached in the discussions, though judged by the results of standardized tests, there is not much difference between these students and those I have previously taught at two-year colleges. What visitors were experiencing was, I think, really an articulateness flowing from the release noted above. It is arguable, too, that the artistic activity—dramatic, musical and visual—which as time went on became a feature of the college life was in part at least attributable to an overflow of energy resulting from satisfied needs.

One condition of satisfaction, we have said, is that the students have opportunity and inclination to adopt the parental rôle themselves—even on occasion in relation to the original parents. This actually occurred quite early in our history. On the occasion of what appeared to be a case of pilfering which caused me some distress, the Student Council wrote:

'We wish you to know that in an unpleasant situation you have the whole college behind you, and have not to cope with this trouble alone.'

'If we can be of any service at all, please do call upon us; we all wish to help both you and Borthwick.'

Individuals early developed a protective attitude to members of staff, making such comments as 'Miss —— works too hard and I think the students impose on her.' One student wrote:

'If students fail to appreciate and follow the standards of politeness shewn by the staff their attention should be decisively drawn to the fact.'

It became clear to us before the first group of students left us that they were preparing to 'go and do likewise'.

OLD AND NEW STUDENTS

WHEN the first group of students were nearing the end of their training, anxiety appeared again. In part it was, as formerly, a response to the prospect of entering a world still largely unknown in which their own capacities had to be proved, but it arose, too, out of the family pattern established in the college. One group of students was leaving the 'home', another would shortly be entering it and claiming our attention. It was this last fact which threatened the first group's security.

Before leaving us they proposed, and we encouraged, the formation of an Old Students' Association. Their plans for this embodied both their new independent status and their need to maintain contact with the college. I was to be president, but there was to be a student chairman. A tutor nominated by them was to act as liaison officer with the college and to sit on their committee, but to have no vote. Meetings were to be held on college premises and a club room for their use was made available in the evenings.

No sooner had the new students arrived than letters from old students began to include such remarks as 'I don't suppose you will have time to read this now.' Voices over the phone would say 'I don't suppose you remember me—I was one of last year's students.' Something had to be done. Since all were familiar with the theory of group relationships expounded in these pages, the theme of my opening address at the first Reunion, held ten weeks after they left, was 'the

first born and the new baby'. The main points were : You are of greater interest to us now than before because you are out in the world. The new students will largely follow in your footsteps ; what you are doing now is new. They will repeat history ; you will make it. In any case we shall need your help in bringing up the new baby.

The tutor who acted as liaison officer followed on the lines of 'I am not used to the new baby's howls yet—I am used to yours!'

The new situation was accepted, and gave us little further trouble. Henceforth, letters from old students contained frequent enquiries after 'the new baby', and semi-humorous comments:

'When I passed college on a bus the other day and saw a student reading the notice board I positively resented the creature.'

or (much later when the 'third baby' had arrived) :

'I find it easier to wish the members of the third course well than I did those of the second—I could not help feeling a grudge against the latter!'

From this point, then, the story is a straightforward one of our continued contact with the old students, their growing independence in practical matters and their care for the 'new baby'. As to the first point, reunions have been held at intervals of about three months, and at each a progress report has been given. Old students have been invited to dramatic and musical occasions, open days and the like ; much after-care work has been done in connection with appointments and further courses of study ; frequent questionnaires have been issued and much information gathered.

As time has gone on, however, the old students have shewn increasing independence in practical matters. Circular letters issued by their committee have rendered mine superfluous. They have formed their own appointments bureau to which I now report vacancies coming to my notice. They have issued their own questionnaire as to difficulties encountered in arranging courses of further study. They have met in area groups to discuss professional difficulties. They have formed their own play-reading and play-producing groups, and are now summoning us to an educational conference of their own planning.

Probably, however, their most satisfying experience has been that of standing *in loco parentis* to the new students. The many contacts made have included Brains Trusts on all aspects of the course, social meetings of old and new tutorial groups with their common tutor (the value of the

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presence of a 'parent' at these first meetings was very obvious), meetings of the Old Students' Committee with the present Students' Council. Old students are now busy raising a Benevolent Fund for helping present students in financial straits.

At the moment old students are at once independent and appreciative of their organic oneness with the college. The last reunion brought such remarks as :

'I was very happy to be back on Saturday last. It was like coming home!'

'It is so nice to think that we old students are still in some measure an active part of Borthwick.'

I have, I hope, shewn the flow of deference passing from one group of students to another. I have not yet shewn the flow as passing from the students into the schools.¹ There are, I think, indications that it will happen, and it may be fitting to close this section with them. The feeling that something of the sort is happening is in the students' minds, now, as it was before they left. Old students have written :

'From discussing problems with other old students, I think it is true of us all, that we ask ourselves, what would Borthwick make of this?'

'Thank you once again for what Borthwick gave me, and is giving to my class of 8—9 year olds.'

My own faith in this matter derives partly from a party given by present students towards the end of the second course to about seventy children from a nearby play centre. Groups of students made themselves responsible for tea, entertainment, games, fetching and returning the children, lavatory and cloakroom arrangements, etc. As the children arrived they were introduced to the tutor, who, with a student, represented the college on the play centre committee, then given a party name and taken to join their 'family' for the evening—each family consisting of a student and five or six children. 'Families' sat together for tea, the entertainment, and the final distribution of presents from the tree, went together to say good-bye to the tutor-hostess and boarded the tram together. The happiness experienced at this party was a source of amazement to all who knew the children. Afterwards students proudly pointed out that the organization was based on our own panel and tutorial systems! A tutor commented: 'the party shewed a putting into practice of experience gained as a result of the college way of life; it would scarcely have been possible earlier in the course.'

¹ A colleague is of opinion that evidence of this is already available from school practice periods. Her note to this effect is given as Appendix VII.

CONCLUSION

To complete the picture of the community one would need to describe the various groups on its fringe to which the impulse passed and also the individuals who were drawn into the current because of ties already existing between them and group members. Perhaps, however, one example of each kind will serve.

One group originally on the psychological fringe was the domestic staff, for our first (temporary) domestic bursar was not a very sympathetic channel for the 'flow of deference'. Her departure was followed by an interregnum during which a panel of tutors did her work, and set up a current maintained by the domestic bursars who followed and by our resident caretaker—a widower, also a later appointment, whose sitting-room in the evening is now a centre of domestic social life. Now representatives of the domestic staff sit on the residents' committee at both hostels. The party given each year by the tutors to the children of married students and married domestic workers has been an immense stimulus to good feeling. Members of the domestic staff have recently acted as unofficial receptionists to new students, and have greeted old students warmly at reunions. Coming home in the tube one evening I fell in with one of the resident cooks who talked interestingly of community life as she saw it—particularly of the part played in fostering it by good manners.

With the domestic staff one might link the Ministry of Works' maintenance men; these have become good friends of ours, and have helped us with many of our plays, sometimes in the ordinary course of their duties, sometimes *sub rosa*. They are regular patrons of the college canteen and of any dances held. Recently a tutor at tea break told the following story :

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'A young man whom I have never seen before has just walked into the lab. where I was taking a science class. "Have you got a drop of Vaseline?" he asked—"Yes", said I, thinking he was probably a plumber, "what do you want it for?" "To set my hair; I have just had a bath and I am going out to-night". I counted two drops into his palm; he rubbed it on his hair and then facing me, said, "Is that all right—do I need any more?"'

As examples of individuals drawn into the group as a result of ties already existing one might take friends and relations of staff or of students. The two-way traffic between the college and students' families will, I hope, be the subject of a separate report later on. In the early days a tutor's father made tubs for the courtyard and easels for the studio; a former colleague of the art tutor comes at intervals to criticize the work of the 'Daubers' Club; the daughter of one married tutor and the husband of another are members of the college group of string players; the husband of a domestic bursar acted as M.C. at dances.

A remark at the beginning of this section suggests that though some people are good channels for the flow of deference, others may not be; and this, of course, is true. Hence, if we now conclude by asking 'Where have we failed?' the answer is, broadly, 'with people who are not thus good channels'. We have not necessarily failed, for example, as might have been expected, with those students whom we have had to ask to withdraw from the course. We have, as a rule, managed to convince them that to be unsuited to teaching is not to fail as a person; that training is in any case a valuable form of adult education and so not lost. We have helped them to other jobs and some are among the most faithful of our old students.

Nevertheless 'community' is not a universal panacea; it has not made everyone happy. Viewing our experience as a whole, I am inclined

to think that there are temperaments, characters, attitudes to which the group pattern I have described is uncongenial. Some people prefer a hierarchy, a clear system of authority, a flow of deference strictly regulated. They like parents to be parents and children to be children, and both to stay put, not disconcertingly to change places. Resistance they know, and submission they know, but a fluid situation strikes terror into them. It may be that their need is to rebel against authority; if so they need authority in order to be able to rebel against it.

At one time I was tempted to think that this attitude was characteristic of a certain stage of development. Now I realize that, while this may be true psychologically, the stage does not correspond to any chronological age. It is in conversation with our Communist students for example, irrespective of age, that I have noticed the recurrence of the phrase, 'Have I your permission to do so and so?' It was one of our younger students, with four years of Army life behind her, who said towards the end of her course, 'I still have an impulse to salute whenever I see you.' But it was one of our oldest students who said, 'I know you all think me difficult, but at every (technical) college I have been to yet, authority has been authority. The young students can manage this mixing freely with the staff, but I can't; I'm too old.'

With this note of caution we return to our starting point. We began by suggesting that where the impulse present at the birth of an educational institution is of such a kind as to set up a flow of deference—or, alternatively stated, to stimulate the development of certain family qualities—in the original group, these qualities will be transmitted to such wider constituent groups as come into being later and social satisfaction on the part of the members will result. We have illustrated this principle by tracing the 'flow' through four stages of one institution's history. The main obstacle we seem to have encountered is the existence in the group of sporadic personalities, suffering perhaps from the 'fear of freedom' referred to in Appendix V, who would prefer the institution to have other more authoritarian characteristics and a more limited flow of deference.

Acknowledgements are due to colleagues who have contributed appendices and criticisms and to Mr. Hans Keller, in discussion with whom the psychological theory underlying the article has been worked out.

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APPENDICES

I. TRANSFORMATION OF THE COURTYARD

Long before the college opened the principal wrote me that she had just visited Borthwick for the second time and had become excited at the possibilities of tub gardening in the courtyard. Those few words fired my interest and I began to read about window boxes, town and city gardening, tubs, and garden furniture, all before I had even seen Borthwick.

Months later a few of us who were particularly interested became the outdoor amenities panel. The place looked grim; the two plots of grass at the front had disappeared under pieces of old iron, while in the courtyard we ploughed our way through rubble, sand, cement, coke, etc. But we made what plans we could. Before the main body of workmen left we persuaded them to give us the best of the large drums which had held distemper; to these we added empty gallon paint cans. Staff and students set to work; drainage holes were punched, the cans were painted green, soil was obtained, plants were given, and our garden was begun. At first it was only a corner, but as each drum was finished a place was swept clean and more territory was won back from the surrounding debris. Our containers were not very satisfactory, but beer barrels were unobtainable. So the rubble remaining became of greater interest than before; useful bricks and pieces of stone were picked out until there was sufficient material to build two troughs against one wall. Piles of coke splayed over the yard until at length workmen built walls to contain it. From this job some bricks remained which we begged and which, together with two unused concrete lintels, gave us material for two more troughs. It took the efforts of four students to lift the concrete blocks into place. Still more earth was needed, so one tutor had three barrels sent, another gave us a galvanized wash tub, and a 'friend of Borthwick' made us two tubs. All were painted and filled with plants and shrubs.

When the masses of iron were removed from the front plots the soil was terribly hard. Two former Land Army girls dug the plots. Loam and manure were added, the

plots levelled; grass seed was sown. Flower beds were planned. It was late in the season and we were impatient to see the beds gay, so we asked students to bring seedlings or plants they could spare and to put them in anywhere in the borders. Hundreds of plants were quickly put in.

The courtyard was at last cleared and with memories of bright flowers and colour-washed walls abroad our psychology lecturer brought lime and size and the attack on the walls began. For three weeks staff and students joined in whenever they had time to spare and the fun continued until all the walls were a pleasant creamy white to a height of some twelve feet. We began to acquire furniture for out of doors. Trestle tables had tops cleanly scrubbed and legs painted in gay colours. Two circular metal tables, one green, one scarlet, and folding chairs and benches completed our store. The courtyard became a meeting place, a place for talking, for study, for meals, for relaxation. The principal describes it as a cross between an Oxford quad and a continental beer-garden.

We often lose flowers from the outside beds and have our work undone, but the schools panel and our panel have got to work over this problem and we hope to invite children to share our work and so to understand and respect it. From the beginning our neighbours have been interested and passers-by often stop to offer advice, to gossip, to admire some flower, to watch our antics with black cotton over our precious grass seeds, and to jeer good-humouredly at our efforts with the stirrup pump—used because we have no hose. Often, too, they stop to look in through our central arch to the courtyard beyond. We have done a little to cheer a much-bombed part of London. Those students who have enjoyed helping here will be the more ready to see what can be done about the depressing conditions they may find in the schools.

Now we are at the beginning of our second course and are redistemping the walls and freshening paint on tubs and furniture. We plan to make window boxes and

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hanging baskets, while on the roof we now have a frame and here bedding plants have already been raised. Another development is the co-operation between our panel and a few students who wish to study gardening from simple beginnings. Already with the help of our science tutor they have prepared seed composts and have reared young plants for autumn beds.

Our funds are dependent on gifts from staff, students and friends. The students, through their Council, have made grants from their funds, and at the end of the course gave the college two garden seats, a lawn mower, and money for two ornamental trees.

As a panel we meet informally as we please, sharing ideas over a cup of tea or the lunch table. We co-opted two students to the panel so that others might share the planning as well as the carrying out of the schemes. Student help is organized in various ways. Routine work is undertaken by tutorial groups helping for a week in turn. For special jobs we sometimes ask for volunteers, but more often we just begin the work and others join in and carry on.

I. S.

II. A TUTORIAL GROUP

There seems to be a 'grape-vine telegraph' among past and present Borthwick students. Each successive year is more assured of its welcome by staff, and shows more confidence that we can solve all problems!

The members of the first-year group had two anxieties—home difficulties, and fears that lack of academic ability would lead to failure. Private worries, with these experienced and often harassed women, were usually real and often persistent. The extraordinary thing was the obvious relief and intense gratitude experienced by the student after a thorough unburdening of herself. This usually happened after a period of doubt that a tutor could be genuinely interested in private difficulties. Any attempt to force confidence would have failed; a rather feeble joke, a shared grouse on housing difficulties, an enquiry about headache, etc., did much more good as a friendly approach. Once the student was convinced that interest and sympathy were genuine, re-

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quests for assistance were constant—at times embarrassingly so. Sometimes, in fact, a few bracing remarks were needed, though they had to be applied rather gently.

Of the married women—some were victims of hasty marriages. One needed advice and consolation about twice a week, over a most unsatisfactory ex-husband and her equally difficult daughter. She had a touching confidence in my ability to advise on matrimonial difficulties! But all was well, so long as I let her pour it all out. Another—very happily married—was at first diffident about her educational background, and nervous with her classes. She had ability, and needed encouragement. At the last old students' meeting she was radiating happy self-assurance.

Of the unmarried—one had a difficult home—invalid mother, etc. She was a sensible, calm young woman, with a strong personality and some spirituality, determined to achieve independence of her family. She needed careful advice which was often difficult to give. When I last saw her she was very

happy in her job—not in her home town.

This group was very much a 'family'—happy with each other, and determined to take their tutor to a theatre and be recklessly generous with incidental refreshments, etc. The theatre outing is not a very good idea, however, as social intercourse on such an occasion is limited. Private tea-parties in college can do more good, as one can then talk to more people.

The group in the second year were less shy at first—much more placid and with fewer worries, but one or two needed help. One suffered from a conflict between the knowledge of her own academic ability and a bad experience of unmanageable children in an infants' school before her training, which made her doubt her ability to control *large* classes. We strongly advised her to train to teach older children, and gentle encouragement helped her along. As we were both members of the college group of string players, this made another link, and I often made a point of asking her help.

Do you know what 'R' stands for?

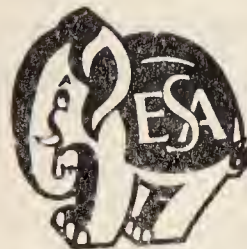


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It seems to me that the whole basis of the tutorial group is friendship on the part of the tutor, and the security given by a *place*—a 'territory'—where one has a right to come for mutual consultation in the group or with the tutor, and by the *assurance* that sympathy and, if possible, help, are always willingly given by one other human being.

A. V. C.

house, and explain that we wanted the minimum of restriction. As time went on, we found out what should have been made more definite, and when difficulties occurred we discussed them with the whole house. At one time a student said: 'What we need is some rules'. We managed without them, however; and letters from students of this course show that many of them valued the experience.

First Housemeeting of Second Course

By this time we knew better what needed to be said at the beginning, about week-ends, late nights, visitors, quiet at night, etc. We tried to put these points as requests, or as propositions to be considered. We also encouraged people to go away at the week-end, and suggested that if students wanted to change room-mates they were at liberty to do so. In this course there were a number of students just demobilized. At first they were suspicious lest the appearance of freedom should turn out to be a device for putting them in the wrong; but this barrier of suspicion came down completely.

First Housemeeting of Third Course

Introductory remarks were to this effect: 'This is a small household, and one of adults. It is possible to run it smoothly with very few regulations. The whole house can meet to formulate procedure and discuss difficulties. Later, students may like to form a small committee. The arrangements now to be outlined are those that we found convenient last year. We should like the house to try them for two or three weeks and then offer comments.' We went on much as in the second year, to speak of meals, week-ends, late nights, etc. This third group seems free from distrust. They are extraordinarily responsive.

General Points

Unity of purpose and outlook between the wardens has been most important, and during the past year the bursar has also been in the team. The wardens have been accessible to students *at all times*. We have tried always to be prepared to meet students' requests, however unusual. The only absolute 'no' was to students wanting to live at the hostel during vacation. Notice boards were used as little as possible, and never for complaints. Various things have helped to bring about a friendly relation between staff and students:

At meals staff do not sit together, but are dispersed among the students.

Looking after the sick often breaks down barriers.

So does working together in the garden, and in the choir.

Students' freedom to arrange social functions of their own is important. If, for example, they want a dance, they consult the bursar and one of the wardens about date, etc., and then make their own arrangements.

M. E. C.

III. HOSTEL PROCEDURE

Reception

A few students always arrive a day earlier than the rest. The warden makes tea for them in her room and shows them the house. They then look after the next comers.

During the first week-end no notices are posted except the list of meal times.

First Housemeeting

On the evening of the first Monday, in the common room—informal. In the first year we did not do much more at the first meeting than welcome the students, make apologies for the state of the

IV. STUDENTS' CRITICISM

(Compiled by the Chairman of college Council from the reports of nineteen tutorial groups and abridged.)

1. *Tutorial Groups*.—There was a unanimous expression of agreement with the idea. One group felt that the constant changing about from one group to another, *i.e.* between education groups and tutorial groups, was unsettling.

2. *Neighbourhood Visits, College Societies:*

- (a) Twelve groups recorded their appreciation of the neighbourhood visits and considered that considerable knowledge had been gained from them. One group considered that students who wished to explore the neighbourhood could quite easily have done so in their own time!
- (b) Two groups considered that the preparatory period had enabled them to get their college societies well organized.

3. *Publishers' Visits.*—One group found the display most stimulating, and considered that valuable information had been gained. Seven groups considered that the display had been made too early, and that more benefit would have been received if it had been given a little later on.

4. *Lectures (Basic Subjects and choice of Optional I).*—Twelve groups expressed their appreciation of the talks on the various subjects. Three groups considered that individual talks for each subject were unnecessary and a waste of time. They considered that they should have been given an outline of the course and a short list of suitable books. Two groups found so many attractive propositions were rather distracting! One group was of the opinion that talks on age groups should have been given earlier. One group suggested that the talks should have been given to two or three tutorial groups instead of to assembly, to give opportunity for freer discussion.

5. *Optional II.*—Opinion on this was controversial. One group found Optional II a sore point. Six groups felt that Optional II might have been explained a little earlier. Two groups felt that Optional II was all wrong, and that in its place a course should have been given covering all the subjects they would be expected to teach. One group considered Optional II should have been left until after the completion of the course, and used during the two year probation as a basis of study. Two groups considered two straight subjects should have been taken for the first six months, and Optional II instituted for the remainder of the period. One group expressed a doubt as to whether Optional II offers the best equip-

ment for actual teaching practice. Three groups were all in favour of Optional II as it stands, and have no criticisms to offer.

6. *Pace and Length of Preparatory, and Suggestions.*—Eight groups appreciated the leisurely pace of the preparatory period, and felt it had given them time to adjust their view points and had stimulated their powers of learning. One group pointed out, however, that the slow pace had tended to encourage them to take on social activities which they felt would have to be given up when the full course came into effect. Nine groups considered that the preparatory period was too long. Domestic science students particularly felt the time was drawn out, and that their work could have started much earlier. Three groups felt insufficient work had been given during the preparatory period. One group felt more time should have been allocated for them to become better acquainted with the tutors. One group stated that the organization of the preparatory period was such that their interests had been considerably widened, without resorting to books.

7. *School Observations.*—One group felt it would have been better to have arranged the visits on alternate days, so that impressions of each school could have been better absorbed. One group suggested that two consecutive days in each school, or each type of school, would have been more beneficial. One group considered the visits of the utmost value in showing students the difficulties to be faced in the schools, and in emphasizing changes which have taken place in methods of teaching. One group considered that the first three visits were sufficient, and the other three unnecessary.

Period to be reviewed later on in the year.

V. THE PREPARATORY PERIOD

(A tutor's answer to the above criticisms.)

In education one has usually a short term and a long term policy to consider and this was true of the preparatory period. In the short term view it served some useful ends. It gave us time to get going and to think our way round this experiment; it gave you time to weigh your choices of what age-

group you wanted to teach and what subjects you wanted to take; and even though in many cases your first decisions were unchanged, you had to think out your reasons for making them more fully and perhaps in a new light. Probably the long term policy we had in mind is less obvious to you.

You came here, most of you, with a desire to teach and to teach certain things and you wanted to start learning those things as soon as possible so that you could teach them. But instead of getting you down to subjects and how to teach them—what did we do? Sent you out to look around you, took you up the Thames, gave you time to feel your way towards each other, to form your own groups and organizations—to listen, not to an outline of the syllabus of your chosen subject, nor even of those towards which you had a leaning, but to listen to many talks on the place of all the subjects in the curriculum. And then, most terrible of all, we took away one of those precious subjects and put instead this extraordinary phenomenon, which seems at times to have taken on spectral proportions—the Optional II.

I remember very clearly on the first day of Borthwick the surprise with which several students read 'Education' on the labels of certain staff. And one said to me, 'Your subject is Education?' I replied, 'Yes.' But the right answer was 'No.' Education is not a subject. It is a way of showing the relationships between the subjects, the relationship of the individual with his environment, but this would have been rather a mouthful to digest on the first night. The preparatory period has seemed to some of you a period of marking time; you wanted to get down to it; teaching was 'getting something into children's brains'. It has been one of the purposes of these five weeks to suggest to you that learning is not like that. We may pass our lives in accumulating facts and observing various phenomena, the connection between which we have never suspected; but when suddenly we see the true nature of their relationship, then we are really learning. This discovery is a revelation as all true learning is. And it is this type of learning experience which Optional II is trying to

produce. But because it is a new way of learning for many of you, we knew that you would need time to get the feeling of it. Our 'go slow' policy was not therefore entirely forced upon us by necessity and building limitations. It was partly deliberate educational policy.

I would remind you here of Plato's observation that in the moral as well as in the intellectual domain we really possess only what we have conquered ourselves. And so we have tried also to give you time to experience freedom, realizing that many of you have come from spheres of work where this was curtailed and difficult to come by, and that you might need to relax and shake off something of your former life. At the same time we wanted you to realize that you had much of your former experience of great value to preserve and to give. We believe that this true learning which is a form of discovery can only take place in an atmosphere of freedom, though freedom is something that most people are a bit afraid of—because it means freedom to make mistakes as well as freedom to do right. But we hoped that you would feel your way without too much confusion towards organizing yourselves and finding your own community needs; and this we feel you have done admirably.

We have tried to give you not only this orientation of mind towards knowledge and behaviour, but also a picture of the educational world into which you are going. We knew you would meet a great deal of disillusionment and we tried to prepare you for this and to give you plenty of time afterwards to unburden yourselves, so that this teacher-weariness and child-backwardness should not get you down, and to give place also to the other side of the picture which so many of you painted in our group discussions of the courageous progressive work which is being done.

We hope that you have realized the need that there is for people like yourselves, as idealists mature enough to have tempered your idealism to the needs of a war-weary world, as people who have chosen teaching as a profession, and not had it thrust upon them, as workers in a new field, untrammelled by the dead weight of tradition and outworn codes of behaviour.

We shall all be glad, staff as well

as students, to be inside a time-table to begin the first main period of study; but nevertheless the principles of the preparatory period should still guide our researches. We hope that there will still be time 'to stand and stare'—to take stock of our findings—and time to make mistakes.

M. L. H.

VI. MUSIC GROUP

The Music Group here described, has included thirteen students; the oldest is 31 and the youngest 22—most of the group are 'mid-twenties'. There was no one, except Miss A, of more than average musical ability, but there has always been great keenness to learn and most conscientious application to work.

From the beginning of the course, I have tried to see each member every week, and to give help where it was most needed. This has been much appreciated. More important is the fact that I have also been able to find out the strength of each. For instance, Mrs. B has decided ability as a solo singer and at first was not using her voice properly; her improvement has been most pleasing. Miss C was very diffident because she did not read music quickly, but she revealed herself as an extremely sensitive pianist with a flair for accompanying; she was persuaded (to her amazement she tells me) to take the name-part in *Papageno*. In this she proved to be quite a capable soloist and an actress with lively imagination. Miss D finds all aural and keyboard work very difficult, but has tackled the theoretical side of the work with interest and understanding. I have recently found out that her nervousness at the keyboard is due to a wrong approach taken by her piano teacher. In group-singing, notably in *Papageno*, she has lately looked almost radiant. Miss E—a sensitive and really musical violinist—is still very diffident about solo playing, but she has shown herself to be a good leader and an enthusiastic organiser of our little group of string-players.

Almost at once the group seemed to hang together; Christian names were used very early, as is customary among musicians when they are at work, and I was asked to use them in class—a small point but one not without significance. During the first week of the main course we experimented with the arrangement of seats in the music

room, where space is so limited. I was able to avoid the division of the class by a centre gangway; this worried me during the previous course. Individuals have usually kept the same seats but have 'mixed up' when singing in harmony. It was evident quite early that the group formed a very pleasing vocal ensemble, so I have stressed this side of the work, and its culmination was in the production of *Papageno*. (On the card attached to the flowers presented to me at the performance were the words: 'Alas for those who never sing, but die with all their music in them!') The little programme planned and presented by the group on open day formed a satisfying epilogue to this part of the work.

In October, early in the course, Mrs. E, who has a quiet charm with a strong organizing and social sense, invited us to her flat 'to get to know each other better'. We had a very pleasant evening with plenty of talk and recounting of previous experiences (and not a lot of music!). After that I began to hear of visits in twos and threes to concerts and opera performances. In March, at my invitation, the whole group went to the Bach choir's all-day performance of the *St. Matthew Passion*. We studied the work in some detail beforehand. I quote from one of the letters I received afterwards: 'I do want you to know how much I enjoyed the performance on Sunday, and to thank you for giving me the opportunity; it was an experience I shall not forget.'

The production of *Papageno* was a true group effort which led to the inclusion—most happily—of some members of the Optional II music group. Rehearsals gave opportunity for pleasant supper parties at Borthwick.

Another interesting development has been the unobtrusive help given by the stronger to the weaker—I have come across private sessions arranged for the improving of sight-singing or piano playing. This has led to a noticeable mellowing in Miss A, who, with a much better musical background than the rest, was at first inclined to remain a little aloof. It has also led to a more kindly tolerance, mingled with sympathy, of one student who has sometimes an unfortunate knack of 'rubbing people up the wrong way'.

P. M. A.

VII. SCHOOL PRACTICE

Borthwick College is one society with sub-groups, *e.g.* the staff, the tutorial groups, the teaching groups, the student groups with and without staff consultation. It is not the formal constitution of the groups which ensures success, but the vitalizing impulse of the democratic spirit—the intention to make the system work, to use it in the way and for the ends for which it was intended. The underlying intentions are all-important, and it is these which are carried into the schools.

I find the student very willing to admit the place of the expert in the new society of which she is temporarily a member. She has been consulted in the choice of the school in which she is to practise, first in regard to accessibility to her home. Later, such factors as excellence in art, or pottery, or the alleviation of social degradation, or experiments in freedom, or concern for the backward child, can be matched with similar excellence on the part of the student. This consultation has resulted in a contentment with the school, even though there is much in it which is not congenial. The student is prepared to co-operate notwithstanding difference in outlook. There is an attitude of courtesy and a willingness to learn.

In her relations with children, it is quite remarkable how easily the student preserves the democratic spirit when thoroughly imbued with it. She learns that it is consistent with order and with discipline—in fact, that no other way will bring true order or right discipline. It is the foundation on which all activity methods can be built. It leads to release of powers and abilities—so much so that it is a surprise to the student herself. Living in a non-authoritarian society, she realises vividly the feeling-experience of children living in a similar society, and the reason why they give a willing co-operation.

The student also shows quite plainly another effect of living in a free society—that the motive power of her work is not altruism or self-interest, but the inherent interest of the job itself. This enables her to pursue the long and strenuous period of training and probation.

A. W.

Book Reviews

Art and Child Personality
Ruth Dunnett (Methuen, 10/6)
The Unfolding of Artistic Activity
Henry Schaefer-Simmern, University of California Press

The writers of both these books are concerned primarily with the effect of the practice of the visual arts on their pupils, in the development of personality and in social adjustment. In this they are part of a contemporary trend in art education which is towards the psychological and therapeutic fields, and which sometimes leads art teachers out of their depth.

In *Art and Child Personality*, however, Ruth Dunnett keeps her obviously level head well above water. The book is a simply and modestly written account of her experience as art teacher at Whiteacre Camp School from 1940 to 1945. This was a residential evacuation school for boys, in country surroundings, and it included a proportion of minor delinquents and mental or nervous cases.

Whatever her conscious aims, Ruth Dunnett has, it is clear, the two essential characteristics of an art teacher; she knows what art is, and she loves children. The boys emerge as real boys, and as individuals, their teacher as one who works with them rather than in remote authority, and who herself learns by this experience. An example of this is her account of the way in which she arrived at the conclusion that ultimately the most valuable art class is one in which each individual is working on his own subject.

Conditions at the school were good; there were plenty of materials and the atmosphere was easy. But even so, teachers who work under restricted conditions will find inspiration as well as practical suggestions in the book.

The Unfolding of Artistic Activity is much more complicated, and should possibly be reviewed by a psychologist rather than an art teacher. It is the result of an experiment carried out by Professor Schaefer-Simmern, with the backing of the Russell Sage Foundation in New York, 'for the purpose of showing by actual case histories the development of the creative potentialities . . . in persons not devoted to the arts'.

The experiment was undertaken with a definite theory in mind, based on those of Gustaf Britsch. This theory is that the drawings of children, and of untutored adults of all kinds, show 'the existence of definite evolutionary stages by which artistic configuration develops gradually from simple to more complex relationships of form'. To pass through these stages results in an increase of emotional and social adjustment, and in a power of

understanding the work of the great artists of the period in which artistic expression corresponds in type to the pupil's own 'evolutionary stage'.

The stages are described in great detail, and illustrated by the drawings of children, mental defectives, delinquents, refugees, people in business and in the professions. Each pupil begins by drawing or modelling what he likes, and continues for many weeks to draw or model the same subject, though the medium may change. The stages are shown by the method of expressing the relation of the parts and the whole; for example, in the earliest stage of drawing a tree, the branches are at right angles to the trunk, and later they may be at varying angles. In the earliest stage of drawing a horse, the legs do not overlap the body at the top. Later they overlap, but the top of the leg has a line all round it, separating it from the body, and later still the top is left open so that the form flows into the form of the body, showing a realization of the leg as a part of the whole body. In feeling his way to the next stage a pupil may regress to an earlier stage. The drawings are all rather alike; clear, laborious, detailed, very black-and-white. Many of them are delightful; in some of the case-history drawings and sculpture the later works are, though more sophisticated, less beautiful than the earlier ones, though it must be said that the writer is aware of this. The accounts of the therapeutic value of the work are convincing and told with great sympathy; though throughout the book, from the title on, the involved American language is difficult and unpleasing to an English mind. There is much truth in the book, but the theory is surely a good deal too rigid.

Nan Youngman

How Free is Man? An argument that man is free. (Times Publishing Company, Printing House Square, E.C.4. 3d., by post 4d.).

To-day, problems hitherto mainly theoretical have suddenly become of urgent practical importance. The mid-twentieth century seems to have its fair share of work to do in clarifying ancient confusions. Of these, however, one is perhaps more pressing than some of the others because on his answer to it depends, to no small extent, the way in which man sets about his own living, how he plans the institutions of society, and even how he approaches international problems. The confusion in question is simply this: is man a free agent, or is his life wholly the consequence of causes over which he has no control? Or, if you prefer it, is human life determined and Free Will an illusion, or not?

Let us take a brief look at the determinist's point of view, since it has been on the ascendant for some time even if there are now signs that it has reached its zenith. Baldly put, the determinist case is as follows: a man is precipitated into terrestrial life at his birth; from then on he becomes subject to all the multifarious causal sequences that govern events. Ages lie behind him. The world and society in which he finds himself have been framed by the long processes of time, history, and evolution without any sort of 'by your leave' so far as he is concerned. His very life is their product—his beating heart, the shape of his nose, his ideas. Long after his life's brief flame is quenched, the incalculably complicated process of things will churn on its mysterious way. How could such a changeling of time as this man of ours be free? Surely his own supposition that he is free can be nothing but the projection of a huge personal vanity. Should this argument still leave us with some lingering hopes for the freedom and significance of man, the determinist hurries us along to look at the matter from the standpoint of physics, chemistry, physiology, psychology, sociology, anthropology. He shows us that man is subject to the laws of gravity, to the chemistry of his blood, to the behaviour of his glands, to inherited drives and tendencies, to

the influences of society. Every argument he advances is sound. How, then, *can* human freedom be anything but an illusion?

And yet—absurd folly or intuitive wisdom?—every man behaves as though he *were* free. He plans, fails, achieves, applauds, condemns. Certainly, if he fails, he may well look around eagerly for 'reasons' that will enable him to side-step personal responsibility; easing the pain of lost prestige thereby. But, if he succeeds, not so. A Wimbledon champion, or a research scientist, if we tell him his achievement is but the end product of a complex of determining tendencies, is likely to remember the pain and sweat of endeavour that lie behind and to be incredulous, if not rude.

There, then, is the quandary. And I suggest that it is no longer a theoretical one; that it is imperative for our personal and social future that we shall solve it—each one of us for himself by hard thinking. For if we decide human life is wholly determined, that means one sort of education system, legal system, marriage code, international system. If we decide man is wholly free, it means another. If human life is seen as part determined part free, it means a third—itself to be modified according to the proportions of each we allot. To-day we are clearly called upon to modify all our institutions; they creak and

crumble from their outmoded design; we must remake them or they will fall about our ears to our destruction as much as to their own. But how can we put through this task of reconstruction properly if our minds are split or confused by this dichotomy as to the limits of human self-determination?

Personal thinking, but perhaps, especially, thinking together with friends and in groups is needed. As ammunition for this exploration and self-testing I would suggest not a library of learned tomes, but a threepenny pamphlet. *The Times Educational Supplement* recently published opportunely a series of articles by experts around this very issue. It is these articles reprinted that form the pamphlet named above. Its great value at this time is that it does not aim to preach but to set out, clearly and concisely, the present arguments in favour of limited, but highly significant, freedom of human choice. Thus, every man may use this pamphlet to test his ideas; to help him clear away the rubbish from the enduring stuff in that lumber room of worthy and worthless things which is, alas, to a greater or less extent, every man's philosophy of life. Let us set about spring-cleaning this attic anew. *An Argument That Man Is Free* will prove a useful duster.

James Hemming

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THE NEW ERA

IN HOME AND SCHOOL

SELF-EXPRESSION AND DISCIPLINE

*Carleton Washburne, President of the N.E.F., Professor of Education, Brooklyn College, New York;
Associate Director of Teacher Education, New York City.*

MODERN concepts of education differ from traditional concepts in two important ways. They are much more comprehensive; and they attempt to apply the results of scientific research in education and related fields. They are more comprehensive in that their goal is no less than the fullest possible development of the potentialities of each person, both as an individual and as a contributing part of an organic society. Traditional education was concerned largely with the transmission of the social heritage, the discipline of the mind, and, in Anglo-Saxon countries at least, with giving some attention to physical well-being and certain aspects of character. Modern, or progressive, education is likewise concerned with these objectives but approaches them differently. It is more concerned with understanding and attitudes than with mere knowledge; it is concerned not only with the child's physical health but also with his mental and emotional health; it values discipline, but especially self-discipline; it is concerned not only with preparing people to adapt to the existing order, but with preparing them to adapt to a changing social order and to contribute toward changes which will increase human well-being.

The science of education is barely half a century old. But during its brief life it has made a considerable number of discoveries as to the conditions most propitious for effective learning. The closely related sciences of psychology, sociology, anthropology, pediatrics and psychiatry have illuminated the whole field of child development and education. Traditional education, by definition, stems from a period that preceded the dawn of education and related sciences, and still labours under the incubus of long disproved psychological theories and outworn

social concepts. Teachers in traditional schools, however, have often, in their groping and their natural sympathy for children, discovered ways which have proved good in the light of scientific development. There has never been a time in the history of education, so far as I know, when some teachers have not discovered paths along which some of our best progressive teachers are now treading with the feeling of being pioneers.

An analogy comes to mind: The Peking Union Medical School has discovered that among ancient Chinese nostrums were genuine remedies, such as ephedrine, prized by to-day's medical science; yet side by side with these were many useless and even harmful drugs. It took modern science to separate the good from the worthless. Similarly, the progressive educator seeks, in the light of science, to discover and preserve the best of the old in education while freely discarding what is inefficient, useless or harmful.

The centralization of educational authority in many countries has tended to impede the advance of educational science and the broadening of educational goals; for it is the tendency of bureaucracy to give authority to conformists and those who have passed the age of youthful zest for innovation. Greatest progress is made when there is a minimum of central control and a maximum of opportunity for local initiative.

In to-day's post-war world we need all the initiative and inventiveness, all the science and breadth of vision, we can command. The world is in a critical condition. Its economy is disrupted, its social institutions have had the foundations washed from beneath them. Millions of its youth have been killed or maimed. Countless children have been physically mutilated, educationally retarded, emotionally injured and morally warped.

And those who have escaped unscathed have a responsibility for the future so great that every resource must be made available to help them meet it.

Our wisdom is inadequate for our task. But let us utilize to the best of our ability all the knowledge we have and move in the direction of preparing the oncoming generation for the work it has to do.

In these three papers I shall suggest three lines of endeavour. First, the freeing of the individual to discover and develop his own potentialities and to discipline them to his purpose; second, the engendering of inner security in each person, a security which cannot exist in our present society without the essentials of knowledge, understanding and skill; and third, the development of a social consciousness in each individual—a sense of social responsibility essential in a democratic society and capable of full development only under democratic conditions.

EVERY child has his own personal design of growth, his own pattern of development. Just how much of this is in his genes, born with him, and how much is the result of unconscious reactions to his environment during infancy is not yet known. But long before organized education impinges on him, he is a distinct, a unique personality.

Each line in his pattern is a channel through which his life energy flows, ever seeking to extend the channel. The direction in which the channel may be extended is subject to outside influence. Parent or teacher—or a concatenation of circumstances—can markedly affect the way any channel will turn or progress. But the new lines must be continuous with the old. In order to guide the child's development, therefore, we must first know him, know his design of growth, and influence the directions in which he extends his already formed pattern of channels.

Sometimes two lines curve toward each other and meet. Then there is rough water until a new channel, extending both the old ones, gives outlet to the two streams of energy. Sometimes the channels lead to an expression in conflict with the expression of another child, or with adult society. Guidance may again be necessary to give the channels new direction. Certain efforts toward expression may meet impersonal

obstacles, blocking one or more channels. If new outlets are not formed, there is frustration. But normally the child himself finds new outlets if given enough freedom—it is only when again and again he is frustrated, whichever way he moves, that harm results.

We cannot hold too closely to our over-simple metaphor. It serves its purpose if it makes clear the fact that the developing child is ever seeking new ways of realizing his potentialities and that our guidance of him must be in terms of what he is, at any given time, and then go forward from there.

Our metaphor fails us completely when we consider what happens when a mode of expression is blocked to the accompaniment of fear or shame. I do not think we understand the mechanism which causes the harmful result of this kind of blocking. But we do know that the growing organism takes in its stride the many inevitable impersonal blockings—the inability to walk through or leap over a high stone wall, or the pain that results if one approaches too close to a fire, for example. When, however, the blocking seems to be personal rather than inevitable, when it is accompanied by fear, and especially when the child feels that his desire for a particular form of expression is shameful, then something sinister occurs. Instead of merely finding a new direction, a more feasible form of expression, the energy banks up, accumulates, and, as a 'repressed desire', manifests itself in forms difficult to recognize and often injurious both to the child himself and to those directly or indirectly or even symbolically related to the frustration, fear or shame.

Right here is an essential difference between traditional discipline and a discipline based on psychological insight. The former merely represses or inflicts pain. It may successfully block a particular form of expression. At best, it tends to result in superficial compliance when the inflictor of pain is likely to discover a repetition of the action; at worst it may result in inner conflicts of life-long duration. Many neuroses and psychoses and moral depravities have been directly traced to repression accompanied by a feeling of fear and guilt.

The wiser, more effective discipline is, first of all, impersonal—it shows the child the inevitable consequences of certain forms of action, consequences inherent in the action rather than

in its discovery by an avenging parent or teacher. It recognizes the basic desires of the child—desires in accordance with his life pattern and neither moral nor immoral—and guides them toward a more acceptable form of fulfilment. For the protection of other children or of adults in their right to their self-expression, it may set clear limits on the expression of the child. If these are well defined, obviously reasonable, and impersonally but consistently enforced, and if enough freedom is given for acceptable outlets, the child adapts himself to the limitation as readily and harmlessly as to natural laws.

But it is not primarily with the necessary limitations of freedom and self-expression that I want to deal here—I merely want to recognize in passing that there are limitations and that there is a psychologically sound way to have them recognized by the child or youth or adult. Authority in excess, and when it seems unreasonable, we all resent; on the other hand when authority is sparingly and reasonably used we respect and even like it.

Rewards and punishments are the time-honoured modes of training children—and adults and animals—to comply with rules and regulations. They are effective when outward compliance is the sole objective, and when they are consistently applied. But the risk in using them lies in their ineffectiveness. Since parents and teachers are likely to consider a child good if his overt behaviour is in accordance with adult standards, and since this behaviour can usually be achieved in the presence of the mentor through consistent rewards and punishments (or their milder counterparts, praise and reproof), the seething turmoil of a frustrated child's emotions may be effectively concealed, danger signals in regard to the child's character and mental health may be blocked out. The child ceases to be a nuisance around his elders, so his needs for expression are ignored. Just as aspirin may kill pain temporarily without touching the malady of which pain is the warning signal, so may the external imposition of rewards and punishments conceal the symptoms of genuine need for emotional adjustment, for guidance, for the development of character. One may safely use aspirin in moderation while waiting for a more fundamental cure; so may one safely use a moderate amount of praise and reproof, or reward and punishment, if one does not lose sight of the fact that the result is super-

ficial and that one must seek the causes of undesirable action and guide the child toward more acceptable means of satisfying his needs and desires.

The modern educator—be he parent, teacher, or welfare worker—regards behaviour as symptomatic. What a child does, regardless of whether we consider it good or bad, gives us a clue to his personality, to his design of growth. Only through freely expressed behaviour can we understand his pattern and guide the expression of his inner urges into channels that are not going to cause conflict within himself or with his surrounding society.

If parents have been reasonably wise and teachers are well prepared for their profession, the study and guidance of the child, while always requiring insight and skill, will not usually necessitate the calling in of specialists. But parents and teachers are not always wise; and circumstances in the home, or the playground, or in the school may have done serious damage to the child. To-day, especially, when we must deal with many children who have witnessed death and destruction, who have lost their homes or parents, who have been immersed in an atmosphere of hatred and fear, we must recognize that some of these children are too sick, emotionally and morally, for cure by any but expertly trained persons—by child psychologists and psychiatrists.

Parents and teachers and social workers should have sufficient training and understanding to deal with the lesser emotional sicknesses of children—they should be well grounded in the essentials of mental hygiene. But they should also have enough knowledge to recognize when a case is too serious for home remedies, when the specialist is needed. And society should see that well-trained specialists are available to respond to such cases.

This last war has, like all wars, left a wake of delinquency. The delinquent child is a sick or under-developed child. Immorality or delinquency is, like a neurosis or a psychosis, frequently the result of emotional disturbances, which result in turn from frustrations, repressions, fear and a sense of guilt. Deep and expert probing is sometimes needed to get down to the basic cause and to help the child to redirect his energies, to find new and satisfying outlets. 'Discipline', whether reproof or punishment, is worse than

futile—it is analagous to giving a cathartic to a child with appendicitis ; the appendicitis must be diagnosed and the appendix removed before it festers and poisons the body. Similarly, the cause of the delinquency must first be found and then expertly removed.

Delinquency or immoral behaviour, however, may be due, at least partly, to a kind of immaturity, to the under-development of character. Character may be said to have two dimensions—far-sightedness and social mindedness. Far-sightedness means a vivid enough recognition of longer-range values to enable one to sacrifice a lesser, immediate desire to a greater ultimate satisfaction. When we force ourselves to get up before we have had our sleep out in order to accomplish a piece of work we want to do, or to hold our jobs, we are using the self-discipline that accompanies far-sightedness. When we resist buying something we want in order to save for our future security or that of our family, we are again using far-sightedness.

'Social mindedness', the other dimension of character, is the identification of the good of others with our own well-being. In simplest form, a child who spontaneously shares an apple or a piece of candy with another for the pleasure of pleasing the other is exhibiting an element of social mindedness. At the other end of the scale is the mature social-mindedness of the person who loses himself in the cause of bringing about universal social justice.

Everyone has some degree of both far-sightedness and social mindedness. The very young child can look forward only a very short way, can identify himself with a very limited number of other persons. Normally, as he matures and gains in experience, his forward and outward range of vision increases. How we can help in the development of social mindedness will be the theme of my third paper. The development of far-sightedness and its accompanying self-discipline is closely related to the present theme of self-expression.

To sacrifice gratification of a momentary impulse for the satisfaction of a greater desire, one must be keenly aware of that desire. A boy who knows he wants a bicycle will discipline himself to avoid buying candy or to work at uncongenial tasks to earn money, *if* he wants the bicycle badly enough and if while younger he has worked toward closer objectives. Self-discipline

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is directly proportionate to the intensity of the desire for the goal and to the proximity of the goal. It is inversely proportionate to the desirability of the objectives that must be sacrificed to obtain the desired end. Let me illustrate: When my son was in secondary school he had a very poor scholastic record. He desired to avoid failure and consequent repetition of courses sufficiently to make the sacrifices necessary to get passing grades. But his desire for high grades and the approbation of teachers and parents was less strong than his desire to take a car apart and put it together so that it would run; or to raise chickens; or to read interesting books or listen to music; or to loaf a bit or play with other boys.

Later, in training for the navy, his desire for a commission as ensign was stronger than any more immediate desires, and he made a brilliant scholastic success.

He made use of plenty of self-discipline when he saw his goal clearly. Even in his secondary school days he disciplined himself for *his* ends; the making of enough money to buy photographic equipment, for example, necessitated his getting up, at four o'clock every morning through the winter and delivering newspapers before breakfast.

The point is that the child must see a goal as *his* goal, and must desire it strongly. To be strongly desired it must seem within reach. 'Within reach' means that it must be within a time limit that is clearly within the child's comprehension. And this is a function of maturity and experience.

To achieve maturity and experience and to have clearly formed desires a child must have freedom to explore his own potentialities and interests. The child must therefore have ample opportunity for self-expression. And this is just what the traditional school fails to give. Hour after hour the child is obliged to do what the teacher says he shall do. And the teacher sets him tasks which the principal or head of the school, or the examining board, requires.

The modern concept of education, on the contrary, first of all gives the teacher as much freedom as possible so that he or she may study the children and fit their educational experiences to their individual designs of growth, their distinct and characteristic patterns of development. And the teacher, if educated in child

psychology, frees the children as much as possible to discover and develop *their* interests and abilities. This is necessary, first, for the child's emotional satisfaction and mental health; second, as I have just shown, for the development of that aspect of his character which, through the seeing of desirable objectives, is capable of self-discipline; third, for the ultimate choice of vocation; fourth, for wholesome use of leisure; and finally for what it means to society to have citizens who are inventive and creative. Let us now turn to these last three points: self-expression for vocational choice, for wholesome use of leisure and for the progress of society.

Many people fall into their occupations by chance, or because of the occupations or wishes of their parents, with little regard to their own interests and abilities. But the truly happy and effective person is the one who finds in his means of earning a livelihood the satisfaction of his inner urges, the use of his strongest potentialities, and work which is not frustrated by his inadequacies and defects but which, on the contrary, is well done, and therefore satisfying, because he has the necessary skill.

To find what are one's lasting interests, to discover and develop one's latent skills, is one of the basic purposes and results of an educational programme in which there is ample room for self-expression, for exploring different avenues of expression. Almost equally important is the negative side of the picture—to find which interests are soon exhausted and to find what one cannot do well. One needs to know one's limitations as well as one's strengths, if one is to choose a vocation wisely.

And to-day, with much of the world to rebuild, with an economy to reconstruct, we need the full efficiency of every person. A misfit is never efficient. Wise choice of vocation is important not alone for the individual but for the society to the economy of which he should contribute. Long before the age for specific vocational training, before the age for guidance toward such training, the child should be experimenting, exploring, following first this interest then that, learning to know himself through a great variety of experiences which reveal to him and those who will guide him, his strengths and weaknesses, his lasting and his transitory interests.

But in the present day most people give less than half of their waking time to earning a

living. The machine age has made much leisure possible even for the masses, and labour unions have seen to it that this leisure is given to them. Whether the leisure is a blessing or a bane depends on how it is used. Constructive and wholesome uses of leisure increase the satisfaction and emotional well-being of the individual and advance the science and culture of society. Passive, sensation-seeking uses of leisure at best are largely a waste of time, at worst may lead to debauchery. It is, therefore, both personally and socially important that children discover forms of leisure occupation which they can pursue with lasting satisfaction, which contribute to their physical, mental and cultural well-being and development, and which give scope to their powers and are not unduly frustrated by their weaknesses.

As in the choice of vocation, the choice of avocational activities must be based on self knowledge through exploration, through trial and error, through ample opportunities to see which avenues are blind alleys and which lead to ever greater satisfactions. An educational programme which includes ample opportunity for self-expression is the only one which can give this sort of opportunity.

While wise choice of vocation and avocation have important social values, their first emphasis is on long-run individual satisfaction. But the encouragement of self-expression in education has another, this time primarily social, objective: All evolution depends upon variation. This is not only true of biological evolution, but equally true of social evolution. Economic progress, progress in social relations and social justice, political progress and progress toward world peace and co-operation, require inventiveness, change, variations of ideas, of techniques and of habits. If traditional education were more efficient, it would stultify growth and would impede progress by giving to all essentially the same knowledge, attitudes, beliefs and habits. Fortunately the urges and variations in human beings defeat this tendency; they keep society moving forward despite the brakes applied by an over-restrictive school regime.

To-day, however, that is not enough. People must find new ways of living together on this planet, or perish. We need to stimulate, not repress, the tendency toward heterodoxy, toward experiments, toward new ways of thinking and behaving. These will not all be good, but the best

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of them will survive. It is true that, just as in the past some people were sure that their road to spiritual salvation was the only one, to-day there are equally fanatic economic and political cults. A totalitarian state attempts to force all its people into the cult of its leader, and thereby sows the seeds of its own destruction.

But any unprejudiced person of intelligence knows that no one knows the one true path to social progress—human wisdom is not that far evolved. Our only hope lies in giving scope to widely differing experiments and ideas, carrying on with those that are most promising at the moment, but never impeding criticism, social inventiveness, new ideas, new experiments.

To foster the natural creativity of children, to encourage bold thinking, however unorthodox, to set the educational stage for bringing out each child's initiative and inventiveness—mechanical, artistic, intellectual and social—this is the way to human progress.

But an essential corollary to such expression is, as always, an accompanying discipline. The discipline of critical analysis, of rigorous thinking, and of objective evaluation is essential to getting the benefits from free experimentation.

What are some of the elements of a practical school programme which encourages self-expression, initiative and creativeness and their accompanying discipline?

First of all, the school must be a truly democratic institution, with democracy from the bottom to top. I shall have occasion to describe what I mean by this in my third paper. Here suffice it to say that the spirit and administration of the school should be instinct with freedom and responsibility. With an adumbration of this general background in our minds, let us pass directly to more specific elements of the programme.

Expression in the graphic and plastic arts comes at once to mind when we speak of self-expression. It is a more primitive outlet than anything which involves words. It is quite amoral; so the child feels a minimum of inhibition and often reveals feelings which he neither dares nor can express in words. Even in the nursery school the formless paintings and drawings of children have been found to express their emotional states. Given colour and paper on which to apply it, every child finds satisfaction in expressing himself. His first efforts are a mere

formless play of colour, line and mass. Little by little he sees in what he puts on paper some suggestion of representation of the world around him. The resemblance may escape the adult observer, as the pictures one person sees in clouds or flames may be quite indiscernable to another. But gradually form emerges and the child delights in crude pictures of real things. The child's attitude at this stage is well typified by that of a five-year-old whom I once watched as she spread colour on a large sheet of paper. 'Is this a picture of *something*?' I asked, 'or is it just a picture?' 'It's a picture of *something*, of course', she replied without looking up. 'What is it a picture of?' I pressed. She gave me a scornful glance, 'How can I tell till I finish painting it?'

Such pure creativity must be preserved. For the teacher to inflict objects to draw and lessons in how to draw them is destructive of the natural use of art as expression, of the priceless creative impulse.

Later, however, at around the age of eight for many children, self-criticism begins to emerge. The child wants his picture to look more like reality. And he is unhappy about his failure, through lack of skill, to realize on paper what he partially sees in his mind's eye. It is at this point that the teacher can step in, seeing his groping and giving him just the bit of help, the suggestion of technique, he needs to satisfy *himself*.

We adults tend to be so eager to impart our superior knowledge that even when we restrain ourselves till the proper moment we then rush in with too much help and advice. The truly wise teacher keeps the child sufficiently satisfied to avoid discouragement, sufficiently on his own to keep seeking improvement and coming back for more help.

So treated, the child disciplines his own expression. He will practise and practise, criticize and improve. Where the desire for a more perfect expression, an expression more satisfying to the child, not the teacher, is strong, the rigorous discipline inherent in any art makes itself felt. Without it, satisfaction cannot be achieved.

A second, equally primitive, form of expression is dramatic play. Children create a dream world, partly representative of the world around them, or of the world of a story they have heard, and then proceed to live in it. When children 'play house', as all children do, or play school or store

or bits of a fairy tale, they live creatively in that world. While they are very young, there is no organized form to this dramatic play—one action, one bit of conversation leads naturally toward the next, and there is no plot, no neat climax.

But a little later form emerges. They act out a story, creating the words to fit the situation, but with a definite beginning and end. Dramatic play becomes creative dramatics. Now, as with art, there comes a time when they welcome suggestions as to how they can more satisfyingly create their drama. The same warning applies: the suggestion must be the bare response to a need they themselves are feeling, and never be so great as to supplant their own urge toward creation. The disciplining of their action, of their stage setting and rudimentary costuming must come from *their* desire to carry forward this drama in a manner more satisfactory to them. Again discipline will be inherent in their efforts.

Writing, unlike art and drama, requires some mastery of an artificial tool of expression before creative expression can begin. The physical act of writing requires the acquisition of a sophisticated skill, one that came late in the history of the human race. It requires the absorption of an element of traditional culture, a compliance with an artificial convention. But once this skill has reached a point where it is not too laborious the child finds a new avenue of expression.

Let us not inhibit it by over-insistence on form. The first stories or poems of children are precious beginnings. Let them develop, unhampered by insistence on elegant penmanship, capitalization, punctuation, spelling and grammar. Let the children write and write, freely, and no matter how badly. It is necessary, as I shall show in the second paper, for children to acquire legible penmanship and conform to good usage. There are techniques for helping them to see this need—for giving them practice until it is met. But it should at first be a matter apart from creative expression through writing. Sooner or later a child wants others to read what he has written. Writing as communication requires the discipline of form. And an appreciation by others of one's creative writing is blunted if the conventional symbols for making the writing intelligible are not well used or if usage is offensively violated. This the child, as he matures, can see—and feel from experience with the writings of his fellows—

with a minimum of suggestion from the teacher. Then he can discipline his writing, to the enhancement, not the detriment, of his creativity.

The modern school programme does not only provide facilities and stimulus for creativity, it also makes provision for the exploration of all kinds of interests. It exposes the child to experiences with good literature, fine music, art and nature, and scrupulously avoids destroying emotional appreciation by an excess of academic analysis.

And it encourages intellectual interests. As we shall see in the second paper, there is a base of common essentials of learning; a certain skill in arithmetic, for example, is essential to every person in our present civilization. So, too, is a basic knowledge of history, geography and science. While these essential common elements must be learned by all, the child's intellectual curiosity should have free scope to go far beyond the requirements. Children have a natural appetite for learning. It is as inherent in the human race as is the appetite for food. The traditional school often loses sight of this instinctive appetite because it has so long attempted forced feeding of indigestible, or at best unappetizing academic material. 'If we could only preserve the curiosity of the pre-school child,' says the eminent pediatrician, Dr. C. A. Aldrich, 'we would solve the problem of school education.'

Through flexible and changing groupings of children according to their interests, through the development of hobby clubs, through opportunities for individual reading and research, and through the offering of a large choice of optional subjects at the secondary school level, the modern school encourages intellectual exploration and the first stages of specialization.

It is through all such means that the modern school, basing its practice upon scientific study of human development, attempts to make possible the fulfilment by each child of its personal design of growth. From the standpoint of the child's mental health, his emotional adjustment and happiness, this is an essential. It is likewise essential for human progress, for it is only as the individuals who compose society explore, invent and create, that social evolution can take place.

[This is the first of three special lectures given at the University of London, in February, 1949, and published with acknowledgements.—ED.]

A CONSOLIDATED SCHOOL IN AUSTRALIA

Margaret Lawrence

ON the first day at the new school, children from the sixteen former schools formed sixteen groups in sixteen corners of the playground; next day the groups were beginning to merge; and by the end of the week there was just one playground full of yelling, happy youngsters. It was then that our new consolidated school really came into being. Alfred Freckleton, the Headmaster, looked with pride at his new school set among the 'stringy' bark gum-trees in the little country town of Timboon. He had reason for satisfaction, for his £A500,000 school is the latest, and architecturally the most impressive, of Australia's growing number of consolidated rural schools.

It was nearly nine o'clock. Mr. Freckleton watched the fleet of buses draw up to the parking area and unload a cargo of girls and boys who scurried down the path towards the school. Until four months ago Timboon was one of sixteen small primary schools dotted throughout the Heytesbury Forest. The smallest school had twelve pupils, the largest seventy; the average was between twenty and thirty. Now fifteen of those schools are closed, and their pupils are brought to the Timboon school by motor bus. They drive for distances ranging up to twenty-eight miles a day—some along good bitumen roads past prosperous little dairy farms, others along winding bush tracks overhung by gum-trees. The twelve buses operate on nine different routes, and cover a total of three hundred and fifty miles daily. Only thirty of the four hundred pupils walk to school.

Timboon is near the south coast of Victoria, a hundred and thirty miles south-west of Melbourne. Fifty years ago the district's pioneer settlers had to make a day and a half's journey through the bush to do their six-monthly shopping, the mail came by pony express, and a woman who was bogged in the main street had to be hauled out of the mud by bullock-team. Even to-day the town

has only a dozen shops, a bank and a hotel, scattered along the sides of a deep gully. Sheep graze in a field beside one of the two service stations, and a goods train crawls along the single-line railroad three times a week.

Most of the children who attend the Timboon school come from dairy farms. Few of them had ever ridden in a bus or had ever before seen so many children of their own age as were present at Assembly on that adventurous first day at the new school. The two-storey building, all red brick and shining glass, was a revelation to children accustomed to a one-room weatherboard, tin-roofed school. Speaking in awed whispers, they tiptoed down the corridors, peeping into the arts and science rooms, admiring the built-in lockers and cupboards, and speculating about the central heating. For some, the biggest thrill was their first real game of cricket at lunch time, 'with stumps and an umpire and three slips and



Coming out of school

real fast bowling!' For others it was the library, its shelves stacked with more books than they had seen in their lives before. On the first day the teacher in the library was puzzled by a sudden switch of interest from books to window. One lad asked him, 'Please, sir, could we go and look out the window? The train's just coming in, and will be shunting soon.' Listening to the boys talking, the teacher realized that some of them had never seen a train before. The domestic science block, not yet finished, is a glimpse of heaven to the girls. The kitchen is equipped with electric and wood stoves, refrigerator, electric dish washer, draught cupboards, and stainless steel sinks, and there is a complete laundry unit and cafeteria service, with hatches opening on to a verandah dining room. Adjoining the kitchen are two model rooms, a bedroom and a dining room, where the children will learn how to make beds, set tables and serve meals. Another feature not yet completed is the spacious assembly hall, which will have a fully equipped stage and a projection room equipped for all forms of visual education.

The school grounds cover eighteen acres, and will eventually include basketball and tennis courts, a swimming pool, a sports arena and pavilion, lawns and gardens. Several of the old school buildings will be moved from their outlying sites to the grounds of the new school, where they will be used as common rooms, craft and handwork rooms and pavilions; others will be turned into self-contained flats for the teaching staff. The land formerly occupied by the old schools will be reserved for pine-tree plantations and experimental forestry work to be carried on by the school-children.

In the three years since the school building was started, Timboon has become one of the most education-conscious communities in Victoria. Members of the Parents' Committee which represents all the schools to be absorbed have not hesitated to leave their farms for several days to do a job of work for the school. In the streets, at the livestock saleyards, at the timber mills and cheese factories, at the Returned Soldiers' League and Mothers' Club meetings, conversation has sooner or later turned to the new school, and its progress and problems have been discussed with the same earnestness as the likelihood of rain, the price of butter-fat, or the form of Timboon's star fast bowler.

Alfred Freckleton was appointed as Headmaster of the new school because of his teaching experience in half a dozen country schools and his farming background. He is a grizzled countryman who can tell the likely crop to the acre of farming land in any part of Victoria, so he is an ideal man to organize a curriculum which is linked with the life of the farming community to which the children belong, without losing sight of educational values. 'In the carpentry and sheet metal workshops, for instance,' he says, 'we plan to make things for our own use and things that are needed on the farm—five-bar gates, pig-troughs, sledges, step-ladders, milking stools, and window-frames. A boy who can go home and show his father how to point off a ploughshare really feels he's getting somewhere at school. We plan to keep poultry, building the hen-coops, laying-sheds, breeding-pens and brooder-houses in our own workshops and laying our own concrete runs. We will experiment with different types of grasses and fertilisers on our agricultural plots. There will be vegetable plots, where the boys will learn how to lay out and work home vegetable gardens. We hope to give the district a lead with the growing of berry fruits. All this, besides helping the boys with their home gardens and home carpentry, will provide valuable training in community service and co-operative effort.' The type of rural education exemplified by the Timboon Consolidated School is becoming increasingly popular in Australia. The problem of educating the children in sparsely populated areas is greater in Australia than in any other country. One-teacher schools in small country towns and education by correspondence in still more remote areas have formerly been the only possible means of bringing education to the children of the outback. The building of more good roads and the development of motor transport have made possible the wider and more flexible education and increased social contacts provided by the consolidated school.

POUR L'ERE NOUVELLE

In response to our notice about *Pour L'ere Nouvelle* in the September-October issue, several non-French readers have tried to send subscriptions to France but have been unable to do so. We have therefore arranged that subscriptions, 8/- annually, may be paid through N.E.F. Headquarters, 1 Park Crescent, London, W.1.

BACK TO LIFE WITHIN THE SOCIAL GROUP

Alfons Simon, Professor of Education, Munich-Pasing Teacher Training Institute, Bavaria, Germany.¹

WE in Germany have personally experienced what happens when a nation presumes to live its life outside the community of peoples. There is little need to insist that the individual's life, too, is such that every attempt to live outside the realm of good human relationships is bound to bring disappointment and failure. We differ, however, when we try to apply this principle to education, when we emphasize that the development of good group living is a responsibility of the school. Many so-called problem children have lost faith in teachers. Because of our failure to recognize their need for integration within the group; they have felt that instead of helping them, teachers have usually pushed them further outside the boundaries of human society.

Those who suggest new responsibilities for teachers are usually less readily listened to than those who seek to relieve them of responsibility. Many teachers argue that the socializing of their more difficult pupils is not their responsibility, since other people or congenital factors have caused the antisocial behaviour. Nazi propaganda made the 'others', the Jews or the Communists, responsible for all economic and political difficulties. By the same token 'others' have been found on whom to place the blame when children fail to make proper adjustment to social living.

This question of responsibility for children's behaviour cannot be settled quite so easily. Investigations conducted for decades have repeatedly confirmed that the teachers, the social group we call the school, and the general community are in large part responsible for the difficulties which children find in becoming socially adjusted.

Just as in some cases the psycho-analytical methods of Freud may uncover the roots of the behaviour problems of some children, so Alfred Adler's system of individual psychology is of inestimable value in connection with the general task of the social education of a group of children.

I will not attempt to trace here how a good-matured baby may develop into an impudent,

lazy, argumentative, frightened pupil. I will merely attempt to retrace in general outline the steps by which it is possible to help this impudent, lazy, vulgar pupil to become a more co-operative and happy member of society. Nor is it only the impudent and noisy who need special help and study from the teacher. The quiet, and particularly the retiring pupil who feels lonesome in the class because of native shyness or lack of security, may need help in adjusting to society as much as the child who excludes himself from the group by his overtly unsocial acts.

One thing must be made clear: all attempts to remedy the difficulties in a person's life by haranguing him and verbally persuading him to do better are suspect. Bitter experiences can never be compensated for by mere talk, but only by other good and rewarding experiences. It must be our first aim in dealing with behaviour cases to give distrustful children the opportunity to revise their suspicion, fear, and hatred of other human beings through good experiences with persons they can learn to trust and love. It is important for a teacher to understand this the first time that he contacts a group of children on the first day of the school year. Such an attitude in the teacher is important to the entire class, but most important to those children who enter a new group in a spirit of criticism and opposition.

Despite children's aversion to all kinds of speeches (children want to see what is to happen in every new human situation), a brief introduction by the teacher is suggested for the beginning of the class's work together: 'Here I have a thick bundle of reports—your permanent records.² They contain evaluations in words and figures of everything you have hitherto achieved. I have not looked at these sheets, and I am going to lock them away in the cupboard. I am interested only in what I can see for myself. It makes no difference to me whether you have formerly been diligent or lazy; agreeable or hard to get along with. Only what you can show me from this day onward matters to me.' Such words will relieve the anxiety of all those children, who want certain things in their past history forgotten.

¹ Professor Simon was for many years a teacher in a boys' elementary school, then a member of the Bavarian Ministry of Education, and is now at the Pasing Teacher Training Institute. He emphasizes a point of view not often ascribed to continental teachers, and tackles a problem common to all teachers in the post-war world. He writes as a long-term member of the Adlerian group in Munich, a point which should be noted throughout this article.—Ed.

² Permanent records in Germany are often behaviour records, with entries made only for anti-social behaviour and failures.

The quickest way to establish a cordial contact with a stranger is to request his help. Consequently, responsibilities which require social co-operation should be set up in every school. Every difficult pupil—if possible every single child—should be given the chance to do a class-duty. The surest way of maintaining the pupil's interest beyond their first delight in carrying out an activity is by making a casual reference to something that has been done well, for instance, by remarking: 'Someone has done a perfect job of cleaning the blackboard to-day; who did it? You, Max? Well done! Keep it up!' The eyes of the whole class will be on Max, and perhaps for the first time in a long while he realizes how pleasing it is to be appreciated by others.

Every teacher knows that behaviour difficulties often begin when a child finds it difficult to maintain satisfactory work in his studies. It is particularly important that teachers try to give children experiences of success in the mastery of the tool subjects over which most time is extended in school.

After the first weeks, in an arithmetic lesson for instance, the teacher may say to a boy who has behaviour difficulties and who is far behind in his work: 'You see, Franz, there is quite a lot you need to learn. But the thing I have realized in the past weeks is that I believe we can make up for it. It would take only fifteen minutes of your leisure time twice a week. If you agree, we might even begin to-day after school, and ask Fritz and Karl to join us. Meanwhile you three think it over and decide whether you want to try it.' This is the beginning of a special course in arithmetic. When school is over,¹ the other pupils go home while we four sit down together. The boys feel—a rare thing in Germany—the corporal closeness and friendly interest of their teacher.² We start our work at the very beginning; *i.e.* where these three began to fail three or four years ago. Now, that they are several years older and more mature, they easily succeed with simple problems. However, the important thing for the time being is to arouse in every boy the feeling: 'I am not so stupid, after all. I'll get there all right.' This gives him confidence in himself and in his teacher.

¹ Normally children go to school in Germany at present for about four hours a day and are dismissed shortly after one o'clock in the afternoon.

² The furniture of the German school makes social grouping impossible. The teacher still uses a raised platform. Individual chairs and desks are practically unknown; in many schools children sit five in a row on benches.

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When the pupils have worked some weeks in this manner—under no coercion and therefore with enjoyment—the teacher may say in the course of one of the ordinary class arithmetic lessons: 'Well, Franz, would you like to try this problem?' (It must naturally be one that he can be expected to solve.) If he succeeds in solving it the teacher will remark quite casually: 'Well done, Franz! You see, you are getting along!' And if he fails: 'Never mind, Franz, we'll get there all right, just don't you give up!'

Once we have arrived at this point, it will not be difficult to find a co-operative boy among Franz's school-mates who is willing to become his special friend and helpmeet. He must have a special friend with whom he can discuss his personal problems; he needs someone to lend him a hand at each point where he is unable to get on alone and where the other pupils cannot wait for him to catch up with them. To begin with, this helper will make suggestions to him for his written work, call his attention to mistakes he is apt to make, correct those already made, help him with his homework and the like. This method of working as partners brings all of the children a good deal closer to one another, from the educational point of view as well as from the human one.

A school class always reflects its teacher, whether he is a person of insight and therefore of patience, or too eager for quick results and therefore impatient. If the teacher is of the latter kind, his class will find it difficult to consider a poor or difficult pupil as a part of the group. But no matter how good the teacher may be, special care must be taken to draw the rejected children into the life of the group. Those children who have a strong sense of belonging to the group and of being well accepted in it, can be helped to see that a 'bad' pupil may be, or may become, an entirely useful person; that underneath the behaviour of each difficult pupil there is generally a human being whose lot is none too easy. The more fortunate children can perceive that a rejected pupil uses his unsocial behaviour to conceal an unhappy creature. Sometimes, if an unpopular child is absent because of illness, the class can be told in cautious, compassionate words what a joyless life Franz has probably always led (with some carefully selected examples), and how he has long felt himself ignored and ill-treated and has adopted his own way of showing

his resentment of this treatment. Then a positive proposal: 'Why shouldn't we try for only four weeks to be more friendly and gentle with him; let him join in your activities, and you will see that he will change, too.'

The effect of such confidential discussion is always greater than might be thought. If the teacher has displayed benevolence and tolerance in his own attitude towards the rejected child, his words have been confirmed and upheld by his deeds. He will need to remind his pupils from time to time of their joint task, as good teachers will whenever an opportunity offers (particularly when a pupil has done something well), and the entire group will feel closer drawn together.

A beneficial spirit has begun to take effect. Because the 'outsider' was helped in his first timid attempts, he succeeded in something; success gains him increased respect and thus he progresses. And there is no child that will continue to maintain a hostile attitude in the face of success. Indeed, his nervousness and defiant attitude will disappear in proportion to the growth of his abilities and self-confidence.

In all those cases in which the parents are chiefly responsible for the child's insecurity and unhappiness, teachers must try to win them over to co-operative effort to help the child.¹ It is not prudent to do so at the very beginning of the school year. Theoretical advice has never diverted anybody from a beaten path of action, least of all a person who would be forced to admit that he or she has hitherto pursued the wrong way. There is something in the saying that the most difficult thing to pronounce in German is not the alliteration 'Fischers Fritze fischt frische Fische', but to say very honestly and simply, 'It is my fault, too.' Therefore the initial help given to a problem child should be begun by the teacher, without the co-operation of parents. Only at that point in the progressive development at which the first assured successes have been achieved is it wise, cautiously and quite unobtrusively, to contact the pupil's family. The boy's progress will be the main topic of all such interviews. The teacher ever strives to prove to the parents by words and deeds that he understands their inner need, that he appreciates their good will, that he wants to be considerate of their

¹ Close relationship between home and school in German education is practically non-existent. Parent-teacher organizations are unknown. Teachers call on parents only as a last resort and parents practically never visit the school. Both groups seem to fear and resent 'interference' from the other.

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'weak spots', and that he is not pressing them to an open confession of their share in the guilt of making the child a misfit in the life of the school.

It is not to be expected that all parents will change their ways in dealing with the problem child. But it will help a very great deal if we can win them over to our side, that is, if they can be persuaded to behave towards the boy and the work at school with well-meaning neutrality. Many teachers have succeeded in this respect, even in cases which for a long time had appeared to be hopeless. All that had to be done was to give the obstinate parents time and the chance to make their own decision that they would co-operate.

THE help given to the social life of a class is not confined to creating opportunities for all its members to give proof of their ability. Many incidental activities and discussions are part of this help; discussions held either with a single pupil or with the whole class, sometimes previously prepared, sometimes on the spur of the moment, but always aiming at the one and only goal; to teach the difficult as well as the average pupils how to look at one another from a human point of view.

A child who has felt throughout the whole year that the teacher has liked him just as much as he has the 'others', that he has treated him as an equal of the others, and that he has had faith in him, has actually experienced that life within the group is easier for him than in seclusion. For these reasons the teacher can now talk to him about rather delicate matters. The child knows that the teacher wants only to help him.

After having worked thus for two years with a class,¹ theoretically and practically, indefatigably, patiently and perseveringly—at building up self-confidence, courage, energy, and a feeling of group solidarity, the teacher will leave the boy who was formerly outside the realm of good human relationships in a frame of mind quite different from that in which he began. But before such a boy is turned over to the care of a new teacher or a new group, he should be shown the road which he has covered.

For this final discussion—a 'good day' should be selected—a day on which the child has achieved particular success. Because it now can honestly

¹ It is a regular practice in Germany for a teacher to remain with a given class for two years.

be pointed out that he has surmounted many of his difficulties, many of his former faults can be frankly mentioned and discussed without danger of hurting his self-esteem. 'Do you really know how you acted at such a time? We still remember exactly how sensitive you were, how easily offended you were, and how you always suspected us of doing you harm. Certainly, the class and I may have been partly to blame for your behaviour, but you also made it very difficult for us.' Children, like adults, blame others for what is wrong with themselves. Therefore the more difficult life seems to a child, the more necessary it is for him to blame others, so it is important for the child to see that the teacher is willing to say frankly that he, too, has made mistakes and been responsible for things that have gone wrong. But the problem child must always be helped to face the fact of his own shortcomings and failures, quite apart from the behaviour of other people. At first he cannot see things in this light. Indeed, few adults are able to do so, for it places too great responsibility upon the person himself. Once a child knows that he has succeeded very well in a number of ways, we can encourage him to accept further responsibilities for himself, and promise him success for the future in the light of his past success.

For this reason it is important to make clear the contrast between his former unsocial conduct and attitude and his present improved relationships with others: to picture to him what he was and what he has become. Through discussion of specific situations, he can come to realize that he was formerly argumentative, suspicious of everybody, anxious to keep aloof from every form of social contact, and that, consequently, he was shunned by his fellows, ridiculed or hated. He knows too that he has become more sociable, more loyal to his comrades, adjusted to the general order, and is treated by his fellows as a respected member of their group who has something worthwhile to contribute.

The last words addressed to the class, which the teacher is leaving, might well be: 'You are going out into the world, where you will meet, as you did here, many unpleasant things, only harder and sometimes less just ones. But in the past two years we have all seen that people do wrong only when they are themselves in distress. Do not forget that no really happy person will be cruel to his fellow-man. This knowledge will

make you pause when you are about to react too hastily to injustice. Here, at school, you have often managed to refrain from exacting an eye-for-eye, and I am confident that you will also be able to do so "outside".'

Every child should find within his school group, and with the conscious help of his teachers, a growing sense of community. The children pass on into wider communities and the teachers cannot help but wonder: 'Was what we were able to give these children too little, after all, to help them face the difficulties with which life will confront them after school?' Not much, perhaps, can ever be done to solve the problems of living for another, but it is surely the responsibility of the teacher to try to make each child know himself as a real member of the community of his small world, in order that he may better find his responsible place in the community of a large world! Goethe strengthens the teacher's faith in this task:

'He who works for social ends dissipates none of his energies, because a much greater portion of his labours prospers than the parable of the sower so modestly promises.'



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N.E.F. CONFERENCES

CIRENCESTER (ENGLAND), 4-12 AUGUST. The N.E.F.'s Summer Conference at Cirencester is attracting an unusually interesting group from different countries. Among those who will attend are Professor Goodwin Watson (Teachers' College, Columbia University, N.Y.), Professor E. Melby (Dean of School of Education, N.Y. University), Professor E. Codignola (Italy), Mme Maurette (International School, Geneva), Mr. W. N. Oats (Friends School, Hobart), Dr. Christine Arscott (Whalley Range High School for Girls, Manchester), Miss M. Phillips (Borthwick Emergency Training College, London), Dr. Minna Specht (Germany), Professor A. J. Weiler (France), Mr. T. Gregersen (Denmark), Mr. David Jordan (Dudley Training College, Worcs.) and Mr. Raymond King (Wandsworth School, London).

PERSONAL RELATIONSHIPS IN THE SCHOOL COMMUNITY (including examination of personal frustrations and group tensions) will be the theme of the evening sessions which will be guided by Miss M. Phillips. Small discussion groups will be formed into 'working parties', each member of which will be asked to test the ideas outlined in the preliminary talk by applying them to his experience of some one group—for example, a school staff, a class or discussion group, a residential group, an orchestra or dramatic group, etc.—of which he is already a member, or, if he prefers, to the working party itself.

The morning sessions will be devoted to the theme **HOW ARE ATTITUDES CHANGED? CAN WE ESTABLISH ATTITUDES FAVOURABLE TO INTERNATIONAL UNDERSTANDING?**—a theme to which Unesco is giving special attention.

CAMP. A camp will be arranged for children of 9 years and over whose parents wish to attend the conference, the parents living in the camp or in the conference quarters (Royal Agricultural College) whichever they prefer.

BRUSSELS—10-17 JULY. The Belgian Section of the N.E.F. is also arranging an international conference on the theme **L'EDUCATION NOUVELLE ET LA PAIX DU MONDE (L'ETUDE DU MILIEU)**.

Registration forms from N.E.F. International Headquarters, 1 Park Crescent, London, W.1; or for Belgian Conference from M. F. Christiaens, Avenue de Mercure 10, Uccle-Bruxelles.

SCHOOL PRINTS

Another edition of *Lithographs for Schools* (School Prints Ltd.) is now on the stocks. It sounds extremely interesting, not to say distinguished. The Directors of the firm, with the Chairman of Cowells, the printers of Ipswich (publishers of those charming little twopenny books for children) went to France last summer, contacted some of the leading French artists, and commissioned several of the most august to create special children's pictures. It must have been quite an experience for Picasso, Braque, Matisse, Leger and Dufy to make designs that children will appreciate, much as they may admire the work of children themselves, and for Henry Moore, too, who has also contributed. For the likes and dislikes of children still seem to be beyond the present scope of adult understanding; and it is far from sure that they expect of adult artists the force, vigour, and lack of sentiment so pronounced in their own work.

People are investigating this important subject, but so far, no results seem to have been formulated except in a general way. It crops up again and again, in children's films, children's literature, in general standards of taste, in every branch of education; and of course, children's taste is enormously conditioned by environment. It seems likely that most children of parents conversant with, and appreciative of, modern painting, will like modern paintings; children of conservative parents attached to the academic style will prefer Sargent; that is to say, until the progressive methods of education become universal. But they do have a lot to contend with, in a society where the photograph sets the standard of pictorial presentation.

How far one should accept the taste of children as being right, for them, I should not like to say; I still do not accept the theory that a children's book, for example, that adults know to be trite, vulgar, or generally inept, should be considered a good children's book just because children appear to enjoy it. Because I have heard a famous doctor complaining bitterly of the Boticelli Venus on anatomical grounds, does not cause me to consider the Birth of Venus a bad piece of work, even for doctors.

To return to these prints. Cowells have developed a new process, by which plastic plates can be used instead of the more bulky stones, and the artists have been given these plates on which to draw their designs; the results are highly approved by French critics and Picasso himself.

When ready, the six prints will be available at £4 the set, direct from the publishers. It really is an exciting adventure, and it will be most interesting to watch the results. It is indeed a valiant attempt, as all the publications of this firm have been, to wean the child away from the mechanical horrors of our age.

Rhoda Dawson

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SOME FILMS

Gaumont British Instructional are to be congratulated on their latest batch of educational and general interest films. Especially good is *The Circulation of the Blood*, the second of the physiological films made under the supervision of Professor Winifred Cullis. Like its predecessor *Elimination*, it gives an extraordinarily clear picture of the marvellously smooth and co-ordinated working of the healthy human body—'What a piece of work is man!' flashed through my non-scientific mind. This film would be useful to Physical Training Colleges as well as schools, for it would enhance the students' knowledge of movement and exercise.

Roots is an exciting film too; it shows, by micro-photography speeded up 30,000 times, and by moving diagram, the actual processes of root growth and the amazing power and sensitiveness of the root tip.

Neither of these films assumes an already extensive knowledge, so they could be used either as a first presentation of material or for illustration and revision in the classroom, or as 'general interest' films.

The World's Wool covers wider ground—the story of wool from the shearing of the sheep in New South Wales to the sale of the finished material in a London shop. The scenes on the sheep-station have a refreshing reality, the details of the cleaning, spinning and weaving machinery are reasonably clear, and there is a nice similarity between the voices of the protesting sheep on the station and the perspiring bidders in the auction room!

The first film in the programme dealt with textiles too. It seemed a pity the two were not shown consecutively for *Textiles* seems to me rather pointless except in conjunction with something else. It touches superficially on all the textile industries of Scotland without giving specific point to any of them, and the descriptions of the various processes involved seem both vague and incomplete. It is made by a panel of Scottish teachers and, as such, is disappointing.

The series *This Modern Age* is deplorably uncritical in its over-lavish use of music, and the latest, *To-morrow by Air*, is no exception. This is a pity, for the theme—the development and future plans of the British civil aviation industry—is interesting and topical and the photography is beautiful. But *why* always the same discordant clash when war is mentioned and the same serene but meaningless arpeggios when future hopes are stated at the end? I find myself

waiting for them from the moment the film starts.

The rapid development of aircraft design may have made this film out-of-date already, and school-boys, with their amazing aeronautical erudition, may well notice this. But, nevertheless, I think they will enjoy it as much as those like me who, without knowing one 'plane from another, can never resist leaning out of the window at the merest murmur of one. If only they had let the roar of engines and the scream of jets serve as the background, how much better the film would have been!

F. Peett

'Intolerance.' At the Everyman Theatre, Hampstead.

What a great film this is. If the audience laughed at times at some particularly flash bit of melodrama, some exaggerated miming, some jerky, whisking movements, it was tender laughter and they were obviously much impressed. And one is impressed not only by the noble aim of the altruistic Griffiths; the film is good in itself. Some of the acting is far better than we have on the talkies of to-day; some of the photography is as good as any of the most recondite modern film could show; the suspense is even greater than that in the most exciting children's film ever put out by C.E.F. (and that means a lot); and 'stupendous' is the only word for the Babylonian scenes. Even if the curly-winged bulls are a bit more in the Lyons tradition than that of the British Museum, the general effect is grand; and I have seen no finer charge on the films than that of the host of Cyrus across the desert. All the vast crowd scenes are good, but the battle scenes of scaling the walls by means of towers, the close-up fighting, and the individual deaths are most, and sometimes horribly, convincing. One cannot help wondering what was the percentage of casualties among his supers. In the rich jumble of history, Griffiths acknowledges his sources in the captions with pride.

One did not miss the human voice at all. The action is speedier and more concentrated without it, more suited to such an epic, and true cinematography has more chance. That dig at the social services of his time, when the local Purity Committee clean up the town with money made in the factory that enslaves the town, is admirably pointed by a sequence of glimpses of a happy baby in its poor but honest cradle, surrounded by poor but infallible love, and the same child wailing in one of a row of institutional cots, almost exactly like the baby

films of the great Dr. Spitz himself, seen lately at the Congress on Mental Health. Many such points are made and driven home by an economic use of cutting, and the rapid switch from one to the other of the four themes of this story; and they are made discreetly, so that one absorbs unconsciously and only afterwards begins consciously to realize the implications of what one has seen. It is hardly, I think, a film for children under sixteen.

Rhoda Dawson

BOOK REVIEWS

World's Masters New Series (Studio Publications). **Holbein, Vermeer, Botticelli, all by Anthony Bertram.**

This new series of pocket reproductions of the Great Painters benefits from the fashion of photographing details, although Holbein is not treated in this way and indeed it is hardly required for his clear-cut precision. But the Vermeer enlargements are very vivid and interesting and in themselves beautifully composed, so that each plate is a picture in itself; the author has used this technique to bring out the essential pattern running through the apparent realism of the Dutchman, and there is more to it than meets the eye at first. The enlargements do not, as with many painters, show a mass of rough brush work; they enlarge like a photograph, to greater intimacy. From the whole book, plates and letterpress, we derive an excellent impression of the quiet, hard-working man, whose uneventful life left no mark, but whose pictures throw back to us now his firm and steady love for the objects round about him, the buns and the baskets, the girls and the old women, the big hats and rich jackets, the quiet street and the sunlight coming in from the clear air outside.

The notes on Holbein, too, give us in little an idea of his cold, clear summing-up of character, the deliberate work, away from his models, of transferring his portrait from the drawing to the final painting—a grand and royal method, suitable for his grand and royal subjects. The biographical notes show that a painter had no easy life even then, at the beck and call of great patrons or put out of business by religious disturbance.

The history of Botticelli is even more disturbed. Opinions seem to differ on the effects upon his character and work of Savonarola, but undoubtedly there was an influence, probably accentuated by the fact that

Botticelli stood at the parting of the ways of Renaissance Paganism and religious revival. They were exciting times, and Botticelli must have been a strange character about which it would be interesting to learn more. The curious inscription so often quoted, on his *Nativity* in the National Gallery, ' . . . painted in the half-time after the time, at the time of the fulfilment of the 11th of St. John . . . ' is hard to relate with the painter of the 'Primavera' and the 'Birth of Venus'. Yet Anthony Bertram does make out a case for a coherent personality.

The enlarged head of Venus, in black and white, seeming like a lovely drawing, is exquisite and noble. The St. Augustine on the next page has a Giotto-like grandeur which, surprisingly, is not unrelated to the Venus. The author has been cunning in his arrangements and makes his points clearly with an admirable economy and use of all his material.

John Waterman

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Physical training and dancing have not been very prominent in those schemes of grouping school subjects under general headings which have been so much in the educational news of recent years. Teachers as a whole are slow in accepting the true meaning of the phrase 'the education of the whole child' (though they hear and read it often enough) and there is still a tendency for a child's physical education, and even more so its dancing, to be regarded as a separate and relatively unimportant part of school life with which the rest of the staff has no contact. Yet what subjects can be better correlated than geography, music, art and dancing? What more lively way of learning about a country than to study it together with its national music, costumes and dances?

These little books (they are the first of a series) should be valuable to teachers trying to work on these lines. Each one is written by an expert and contains an introduction which explains the origins of the various types of dance, a detailed description of the national costumes with four coloured plates, and step notation and music for four selected dances. There is a map too, so the source of each dance and the way geographical conditions may have influenced it can be traced.

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Here are *real* national dances and pictures of *real* national costumes—not the 'phoney' Hungarian czardas and imitation Italian tarantellas made up of much the same steps and dressed in wildly hypothetical costumes, which are so often taught by people who ought to know better. The dances described are not at all difficult to do, and they sound such fun that one reader at any rate put down the book and tried them right away.

The national dances of Europe should be far more widely and carefully taught than they are now, but there seems to be a dearth of books about them and this possibly accounts for those garbled versions which we so often see. The Royal Academy of Dancing and the Ling Physical Education Association are filling what at any rate *ought* to be a long-felt need and we look forward to the next of the series.

F. Peett

Speech of Our Time, edited by Clive Sansom (Hinrichsen, 12/6).

'This is the first attempt that has been made at a comprehensive survey of speech in this country.'

This sentence quoted from the cover of the book in question might suggest a rather weighty though very valuable reference volume, but *Speech of Our Time* has succeeded in being much more than that. The range of the aspects dealt with, the vitality of the writing and the value and up-to-dateness of the bibliography attached to each article mark it as something unusually full of interest as well as of information. The range can be guessed at from the titles of some of the articles: 'Speech in Broadcasting', 'Film Speech', 'Psychologists and Speech' and 'The Speech of Deaf Children'. On the aesthetic side we are given brief and vivid accounts of the history of the Verse Speaking movement and its development individually and chorally, and the part played by modern Choric Drama on the stage of to-day. There is a section devoted to Speech Festivals, one to Public Speaking and one to 'The Use of the Voice in Church'. The international aspect is served by an excellent article and a first-rate bibliography under the heading of 'English Speech Abroad', and finally there is a survey of Speech Therapy, its development and the training facilities offered in Britain and in foreign countries.

The writers of these articles include Maude Royden, E. Martin Browne, Douglas Allen, Geoffrey Whitworth, Professor T. H. Pear and Dr. M. M. Lewis. The book contains in addition an excellent directory, a subject index

and a 'Who's Who among the contributors'. It is seldom indeed that one finds so much accurate and detailed information set out in such lively and readable fashion.

Marjorie Gullan

The Things We See. (Penguin Books, Ltd. 2/6 each).

Yes, indeed, the THINGS we see; I had occasion lately to travel by bus from the South Coast to London, a lovely ride, were it not for the beginning and the end. Across the South Downs the heavy hand of man is observable only in its fit work of agriculture. An exciting pylon or two, and even a huge racecourse grandstand, only serve to point the windblown spaces. But the land between Downs and sea is spotted and dotted with villas, residential estates of fatuous charm, and frankly bungaloid sores; and after Midhurst, the Edwardian distractions of Haslemere let one down, none too gently, for the horrors to come, for the depression induced by the approach to the Capital.

When one considers an ordinary French or German, or English country town, where traditional graces have only, as it were, by accident been allowed to survive, one must realize that the enormous populations of our swollen cities have indeed a fearful aesthetic handicap. The ineffaceable emotional ties of home bind us inexorably, and it is too often to ugliness, shoddiness, the mass-produced imitation, the over-stuffed lounge suite, the great Hire Purchase style. The talk is much of education for citizenship. No doubt it is possible to be a kind and law-abiding citizen without taste. But, in fact, it is much better, and even more right, to be a good man with good taste.

Gordon Russell, in his little book on **Furniture** (Penguin Edition, *The Things We See*, No. 3) says 'The wealthy patron . . . will not be likely to exist in the future. The public, as patron, may in public buildings do something to fill the gap. But it is to the general public, in furnishing its own houses, that we must look for any decisive improvements . . . It is in an educated public that our hope must rest'.

In case we should feel this hope too slender, he reminds us 'that it is again in those things which had no ancestors, for instance, the radio cabinet, that real advances in designing for machine production were made'. To this we shall return.

Another hope, of course, has been Utility. By and large the Utility goods were well designed, and many were well made, allowing for difficulties and shortages. The same may be said of Utility architecture; some pre-

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fabrications are splendid, some of the best modern houses I have seen lately have been Council houses. The Hon. Lionel Brett, in his **Number 2, Houses**, in the same series, shows a fine double page of photographs of The Terrace, from its heyday in the eighteenth and early nineteenth centuries, through its profound disgrace from 1895 to the 1920's, to some pleasant Council terraces in the very latest mode.

Presuming the aim of this series, so beautifully got up and illustrated, and so well written, to be tactfully educational, it is a little difficult to identify the audience to whom it is addressed. The one on Houses, for instance, is ironic in tone, a little arch, somewhat patronizing to the uninformed. It is in fact a plea for the modern style; the pictures of the white, liner-type houses are exquisite; even so they do not convince me that they are suited to the English rural scene, except in circumstances somehow connected with a group of silver birches; but the even newer development of brick building on these lines, with the one-slope, lean-to roof, is most promising.

To the informed reader this book is charming, instructive, witty and gay. The author has an awakening turn of phrase; ' . . . this tangle of pipes and wires that ties our modern house to the

earth and links it with its neighbours' is 'more revolutionary than any development in structure' . . . And 'The whole point of a staircase . . . its airy spring into space' is illustrated by some beautiful, inspiring modern examples; but what would the tired housewife make of that phrase? The airy spring which concerns her most, is her own. The uninformed might be a little resentful, and lost in its ironies; but a clever teacher with an epidiascope, and a knack of interpreting intellectual persiflage, would find it very good material.

No. 4, Pottery and Glass, by Bernard Hollowood, is a clear presentation of modern domestic ware with some reference to ancient work and some notes on techniques. He has an excellent chapter on basic forms, such as the tea-pot and cups-and-saucers; his illustrations show mostly good examples; he is discreet, and holds his hand about the bad; he does, however, complain very firmly about those monstrosities in dried and sprayed clay, so popular as large ornaments in poor streets, which have been abused before in a documentary film on Good Taste. I cannot see why. They are truly vulgar, in a hearty way, but we must all come to terms with vulgarity at some time in

our lives, and I see less harm in these blatant toys than in the vulgarity refined to meanness of most commercial ornaments of the mantelpiece-and-window-sill sort, requiring the adjective 'pretty'.

Undoubtedly, Mr. Russell is the most informative; the most clear. He not only traces a brief history of furniture, in its place with regard to architecture, from Norman times, but he is most interesting on the Industrial Revolution, the Revolt through William Morris to Gimson, Waals and other modern Englishmen, to what he calls the 'Social Experiment' of Utility. His illustrations of the great foreign craftsmen's work are very exciting; Swedish, American,

Danish, Czech, and the great Finnish Alvo Aaltonen, are given generous praise. The curves and sweeping lines of Finnish birch, the trim Czech proportions, the adventurous experiments in design, make our English rectangular styles look unadventurous.

But how, to a child straight from the shared brass bedstead and the cheap chest of drawers, or the superior dining-room suite of fumed oak; from the barrenness of poverty or the more insidious disadvantages of the popular commercial styles, can you show a picture of the Carl Malmsten bed, or the little, perfect Czech chairs, and say 'That is good. That is what you should aim at . . . when, if ever, you can afford it.

Well, that must be part of the fun and excitement of teaching, to think out a project that may in time, open their eyes. And it seems as though one way to bridge this fearful gap between the great tradition and the time-lag of popular taste, is to forget tradition and start again, at, for instance, the radio cabinet. Children are very much alive to very modern trends such as the streamlining of cars, the new lines of ships: from such true works of art can be deduced an idea of the proper uses of material: which is one of the most important foundations of good taste, and to which in their respective crafts, these books pay careful attention.

Rhoda Dawson

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THE NEW ERA

IN HOME AND SCHOOL

SECURITY AND LEARNING

*Carleton Washburne, President of the N.E.F., Professor of Education, Brooklyn College, New York,
Associate Director of Teacher Education, New York City.*

THE basic emotional needs of all human beings can be summed up under the terms self-expression, security and social integration. In our first paper we have discussed both the individual and social importance of self-expression and have shown discipline to be a necessary corollary. Now we will consider the satisfaction of the child's need for security. We will show that learning is important to security, but that under conditions too common in traditional schools, the child is actually rendered insecure by the learning situation.

Security means a feeling of being at home in one's environment, a feeling that one belongs, that one is cherished, and that one counts for something. The war undermined the sense of security of countless children whose homes were destroyed, whose parents were killed, or who saw all about them the danger that these things might happen. The need for giving security to these children and youths is especially acute. But even to children not directly affected by the war it is an essential of their well-being.

Security is established first of all in the home. The love and cherishing given by the mother and father, the sense of belonging to the family and occupying an important place in it, the feeling of family solidarity—these are the foundations of security. Organized education can build on such a foundation. It can increase or decrease a child's security, but it can neither fully establish it if it is lacking, nor destroy it if the home has established it. Actually, the extremes are practically non-existent. Almost every child has some elements of security; and in all children this can be diminished by the wrong kind of educational experience or augmented by good education.

One important factor in the sense of security

is physical well-being. It is true that security can be established even in a child with serious physical handicaps, provided he can develop suitable compensations. The building of a healthy body is, nevertheless, a basic part of establishing security. This is so well recognized, and provision for it is so much an aim of most schools and homes, that we shall, in this paper, pass over it with a mere acknowledgment of its basic importance. Let us centre our attention on factors less commonly recognized.

One of these is the importance of the physical environment. Consider the child entering school for the first time at the age of five or six. He comes from a home where he has been petted and scolded and loved, where he has been a very important part of a small group, where objects and faces are very familiar, where he has had comfort and freedom to do pretty much as he pleased, as long as he did not bother his elders, damage property, or incur serious risks. He enters a traditional classroom. Suddenly he feels himself a stranger, a very inconsequential unit among a large number of units, and finds that the new law of his existence is to sit still, keep quiet, and do as he is told. The rigidity of the régime is symbolized by the straight rows of fixed desks. The barrenness of the life before him is symbolized by the austere walls and the absence of colour and comfort. The teacher, however kind at heart, has to impose discipline on a large number of unhappy children, and therefore appears to be the embodiment of arbitrary authority and oppression.

Could anything be more perfectly designed to take away the child's sense of security? Fortunately, to-day many otherwise traditional schools have mitigated the rigour of the primary

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classes and have tended toward the modern concept of what the school environment should be, if it is to give children a sense of security.

The child entering the primary room of one of our better modern schools finds first of all a room colourful, decorated with interesting pictures, with flowers, perhaps goldfish, or even a cage with pets. Small tables and chairs are arranged informally. Blocks, construction materials, interesting picture books, offer him promise of many opportunities for happy, interesting living—opportunities beyond those offered at home. The teacher, not seated or standing in front of a 'class', is a guide and companion down among the children, getting acquainted with them, calling their attention to interesting things to do, helping them where they need help, aware of their shyness, sometimes expressed by overt aggressiveness, sensitive to their needs, eager to understand and guide them.

While a home-like physical environment is especially necessary when a child first enters school, it is important at every level, and the progressive school attempts to make the environment in which children work comfortable, pleasing and stimulating to interest and appreciation.

A far more important factor in the school child's security is the teacher. The teacher, if he is to give security to the children, must be secure within himself. An insecure teacher is unhappy, uncertain and inclined to seek compensation either through sentimental over-attachment to some children or through withdrawal and austerity, or even through active antipathy.

One of the important responsibilities of school administration is to help teachers as human beings to have the same inner security that we want them to give to their children. A democratic type of school administration, where teachers participate actively in the making of the programme and where they are given a voice in the making of policy and freedom in carrying it out, is one of the means of making teachers inwardly secure. Another is interest in and appreciation of the teacher himself, and the work he is doing, appreciation on the part of the school administration and on the part of society.

The teacher's life outside the school needs to be a full and satisfying life, a life not too penurious for self-respect and opportunity for self-improvement, a life in contact with the community.

The security of the teacher is of very great importance to the security of the child, but it is not in itself enough. Even a teacher who is inwardly secure may, while increasing the security of the children through his or her attitudes toward them, at the same time tend to undermine it through what is required of them.

Learning is essential to the children's security. One cannot be at home in one's environment without having the means of communication and co-operation with one's fellows, without possessing some of the knowledge common to one's fellows. A layman unfamiliar with medical terminology, finding himself in a group of physicians discussing medical problems in their own jargon, feels himself to be completely an outsider. So, too, any child growing up in our culture feels himself an outsider and insecure when he does not possess a reasonable amount of the knowledge common to all others. Skill in reading, writing and arithmetic is, of course, essential for mere physical security as well as to make the child feel at home in his environment. In recognizing the importance of learning, there is complete agreement between traditional and modern education, but the modern school departs widely from tradition in determining what is to be taught, how it is to be taught, and when it is to be taught.

The question of what is to be taught is really one of clear thinking and analysis. It would seem axiomatic to insist that we should require all to learn only what all will use, but it is a rare school which strictly adheres to this principle. There is still, even in most progressive schools, because it is so much a part of the tradition of all teachers, a tendency to work toward encyclopaedic learning, a feeling that we must learn each thing to its logical completeness, a feeling that if some skill or particle of knowledge might be useful to someone somewhere, it should be included in the school programme. The utter impossibility of fulfilling this ideal does not prevent it from influencing school programmes everywhere. It is hard to find a school where in the teaching of fractions children are not taught the process of dividing a smaller fraction by a larger one— $\frac{1}{3}$ divided by $\frac{2}{5}$, for example. Yet who could possibly claim that this skill is commonly used or needed? The formula for finding the area of a circle or for

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extracting square root is almost universally included in upper-grade arithmetic. How many of the children who momentarily learn these formulae ever need or use them?

Teachers confronted with the relative uselessness of such elements take refuge in 'mental discipline'—'It doesn't matter what you study so long as it's hard',—ignoring the fact that there is no scientific evidence whatsoever that a child forced unwillingly to learn a useless thing develops keener reasoning and greater capacity for disciplining himself to hard work than does a child who sees a reason for learning something and disciplines himself to learn it because he feels a need.

There are three categories of such material: the common essentials, meaning those elements of knowledge and skill which are used by practically all people in a given culture who have had the opportunity of learning them; the vocational essentials, meaning those things which almost all persons of a particular occupational group use in connection with their occupation, if they have had an opportunity to learn them; and third, that very much greater and more variegated range of learning achieved by each individual in accordance with his own special vocational or avocational interests, his intellectual curiosity, his explorations in accordance with his own pattern of development. This third category of learning is very important and modern education makes ample provision for it as we saw in our first paper when dealing with self-expression. But it has no part in the 'required' learnings. Only that should be required of *all* which will be used by all.

How can we determine what the common essentials are? Some scientific research has been done in this field. Much more is needed. But there is a simple rule-of-thumb technique that does quite well for practical purposes: knowledge and skills which we use we retain. If we make no use of them, we usually forget them. Therefore, anything which we know has in the past been taught to all school-children will be still well known by these children after they have grown, if they have been using them in their thinking, their daily lives, their vocation or their avocations. An informal test of a random sampling of adults will quickly reveal what has been universally retained and what from many of them has faded out because of disuse.

Once we have determined what every child really needs to learn because it will be useful to him, how are we going to bring about the learning? The traditional way is to set it all down in neat, logical order, and command the child to absorb it. The inefficiency of this method is too well known to deserve comment. Every teacher complains of the inadequate preparation of the children coming up from the class below and spends much time trying to re-teach them. The percentage of children who fail is discouraging to the teacher, but far more discouraging to the children who fail! And a much larger number of children move forward with 'passing marks', indications of learning far below mastery, and consequently of insecurity. But worst of all is the distaste for learning that is aroused in so many children—'and then the whining schoolboy with his satchel and shining morning face, creeping like snail unwillingly to school'.

The unwillingness of the schoolboy is not a sign of natural laziness. Laziness is a symptom, not a cause. The healthy human being is active and energetic, eager to learn and to do. When we see the contrary symptom, we need to look for the pathological cause. It may lie in the child's physical condition—poor eyesight that, perhaps unrecognized, makes study discouragingly labourious, poor hearing that results in gaps in understanding, insufficient sleep, anaemia, insufficiency of thyroid secretion. It may lie in emotional rebellion. A little girl I once knew did not, seemingly could not, learn to read in spite of a high score on intelligence tests. Physical check-up showed negative results, but investigation by a psychiatric social worker revealed the fact that the child had an extremely domineering father, who had stood over her from the age of four when she did her piano practice, literally with a stick in his hand, forcing her through her scales. His determination to have her learn to read quickly when she got to school gave her unconsciously a means of revenge. Emotionally she went on a sit-down strike—he could not force her to learn to read. Resentment, discouragement, and other emotional factors repeatedly give rise to seeming laziness.

But far too frequently the child's laziness is not a symptom of something wrong with him or his home, but rather with the complete inappropriateness of the things we are trying to force

him to learn. Sometimes they are inappropriate because he can see no earthly use in them, either because actually they are useless or because the assignment to learn them precedes instead of following the awakening on his part of a sense of need, a realization of their value.

It is not only necessary to select such material in terms of its usefulness and to present it in such a way that the child sees its value and feels the need for it, but also to plan the child's learning in terms of his mental maturity. Even a most traditional school recognizes this in general—a six-year-old child is not assigned a lesson in algebra, a secondary school text-book is not placed in the hands of an eight-year-old. Modern education, however, makes use of scientific research to determine as nearly as possible at what stage of a child's development each aspect of learning can be most effectively acquired. Let me illustrate:

In the United States a committee of seven schoolmen set about to study the relationship of learning the various elements of arithmetic to the mental age and foundation knowledge of the children. Five hundred cities were induced to co-operate in the experiment, and identical text material was given to children at several different grade levels. Since within each class there is a wide range of mental age, there was an actual range of at least five years between the maturity of the least mature and most mature children who attempted to learn each unit of work. Before and after a fixed period of weeks of study and practice, the children were given diagnostic tests on the unit of work which had been assigned to them; and then after a gap of six weeks without review, the children were again tested to see how much they had retained.

These experiments were carried on and the results analysed over a period of fifteen years. It was one of the most extensive pieces of educational research ever undertaken. It revealed the fact that many of the things which the schools attempt to teach children are taught at far too young an age for efficient learning. A unit of work studied by a child too young is inadequately learned after great effort and then is quickly forgotten. The same unit of work studied when the child has the necessary background of experience and the necessary mental maturity is learned quickly and well and retained.

I remember when in our own schools in

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Winnetka we put into practice the results of this research in our arithmetic programme, the teachers of the lower secondary school were greatly alarmed when they found that many things which children were supposed to have learned in the lower grades were now postponed until the upper elementary school or even the lower secondary school. 'We shall never have time to teach all that arithmetic which has previously been taught in the lower grades!' they exclaimed. But when the children following the revised programme reached the lower secondary school the teachers found to their amazement that the teaching of arithmetic was easier than it had ever been. The things which the children had learned they had learned so well that no time was wasted in revision. The children's attitude towards arithmetic was one of confidence and interest. They accomplished the new work more rapidly and more efficiently than their predecessors had ever done.

(To be continued in a future issue)

THE PROFESSION OF THE EDUCATOR

Nelly Wolffheim

ABOUT CHOOSING TEACHING AS A CAREER

CHILDHOOD memories, whose after-effects have taken root consciously or unconsciously in the life of the mind, are of special significance in the choice of teaching as a career. Later impressions and developments, which have moulded the adolescent and determined his interests, must not of course be overlooked; but depth psychology indicates that they do not take first place as the real source of the desire for a certain career. Since we have learned to look behind exterior phenomena, we must try to consider each case against the background of its individual development.

A girl who is fond of children and feels her heart go out to them is not necessarily fit for an educational career merely because of her motherliness. The motherly educator can certainly do much for the children and can give them that warmth which is desirable, for the emotional factor is absolutely necessary for the creation of an atmosphere in which children can grow. The educator herself will often find satisfaction in her work for a long period if the sublimation of her own un-fulfilled motherhood is successful, but this psychologically favourable situation will not always last. The girl who finds no mate of her own may often find in very feminine callings difficulties whose causes frequently remain unrecognized. The constant contact with children may well excite her desire for a child of her own. This often happens with kindergarten teachers and nursery nurses, and apparently still more with maternity nurses.

As a result of her own thwarted motherhood, envy of the children's mothers may express itself in intolerance towards them. Justifiable criticism of wrong treatment of a child, indignation about neglect or harmful spoiling, will easily become coloured by bitterness. A well-trained observer will recognize the pain of frustration that lies at the bottom of such feelings. Love them as the teacher may, they are still a stranger's children, and a certain lack of balance in her attitude to them and her frequent irritability may indicate unsatisfied sexuality and unenjoyed motherhood.

A profusion of love in the educator's attitude

is not quite as desirable as it may appear. Nor should those to whom self-sacrifice comes very easily be considered unconditionally as suitable teachers. An excess of positive qualities will often cover a negative side. If from lack of self-control or merely from lack of psychological insight there is no set boundary to sentiment, the teacher may form a bond with her pupils which is unsound. If the ambivalent feelings of the teacher express themselves in strong affection towards the child followed by indifference or dislike, this may have a very bad effect on the child she once spoiled. Such vacillation will also disturb the group-life of children, just as disturbances will occur if the teacher shows favouritism to one child, whom she 'loves as if it were her own'.

An attempt to satisfy emotion by substitutes is hardly ever successful; so we must conclude that a markedly motherly disposition is not the best foundation for the choice of an educational career.

IT is generally believed that girls who can play with young children happily and in a child-like way are especially fitted to be kindergarten teachers. But though it is certainly valuable, especially to young children, if the teacher can be a child with children, and, though one may presume that a certain degree of infantilism need not be a disadvantage in the kindergarten teacher, it can never be decisive in choosing teaching—or nursery—education as a career. It may perhaps facilitate identification with children and so produce a strong capacity for adaptation, but this must be set off by other considerations. Trifling with children, a playful attitude to them, has nothing to do with being able to educate them. The tendency to consider a child as a substitute for a doll should be regarded as a danger signal. Moreover, in giving vocational guidance, one should try to determine whether the choice of teaching as a profession may not hide an unconscious lack of courage and self-confidence which produces a wish to avoid 'real work'.

Only people who from the beginning approach

children with seriousness, albeit with cheerfulness, will prove themselves ultimately suitable as teachers. An interest in psychology will be awakened in many ways during vocational training, yet it must be considered an advantage if this interest is present from the start. Here too childhood memories are often the conscious or unconscious agent; a hard childhood, equally with a happy one, may awaken a desire to bring happiness to other children.

DURING many year's observation I have been surprised again and again by the fact that people who are by nature far from light-hearted flourish and blossom in contact with children, become cheerful with them, and can equal in this respect the childlike playful people described above. I have seen even distinctly depressive persons grow fresh and balanced with children.

We must ask at this point how far perfect mental health must be considered a pre-requisite to the choice of this profession. This is often claimed, in spite of the fact that neurotics appear to be especially drawn to educational work. We know that the boundaries between health and disease are fluctuating in the psychological field, and that only a difference of degree is decisive. Observation has proved that certain kinds of neurotic personalities show good understanding of children, because of their own inclination to identification. Her own difficulties may enable the neurotic to observe well, may inspire her with a strong desire to help, may make her open to new ideas and goals and willing to make great efforts to realize them. A sensitive and intelligent neurotic may know better than the mentally robust where children's difficulties spring from; she grasps more, knows better how to stave off trouble than the mentally stronger educator who has often nothing to offer but theoretical knowledge. The more normal person will approach the all-too-sensitive child with less understanding; she will often have to struggle with a dislike, frequently unconscious, of a nature alien to her own. Consequently we believe that much material valuable to the educational profession may be found among neurotics, but we must not forget those traits and symptoms which will make their work difficult for themselves and may do harm to a community of children; among these are lability, over-anxiety, scepticism, as well as over-eagerness, affects and feelings of guilt.



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But how are we to deal with this double aspect, the positive and the negative side of the neurotic's attitude? Psycho-analysis should be made available to all would-be teachers; but there is no point in proposing this, since for the time being there is no prospect of carrying it out. For the neurotic who wants to be an educator, however, psycho-analytic help should be an absolute condition, and vocational advisers should give their attention to this point.

Two other matters are closely related to this. The first concerns the reading of analytic literature. The young educator should be warned that half-knowledge in the psycho-analytic field may prove confusing to herself and her work. As a pupil of Freud, I unconditionally advocate psycho-analytic knowledge for the pedagogue, but it should be acquired under competent guidance in courses and discussions. It should never be sought, as is so often done, by indiscriminate and undigested reading here and there.

Second, I see certain dangers in the present widespread interest in educational therapy, frequently met with in those who have themselves been problem-children. It is all to the good that we have acquired an insight into the ways of children who deviate from the norm and that preventive care is available for them. But psychological treatment itself is no part of the teacher's work. Training in educational therapy, desirable as it may appear to many a young person—often because of her own mental make-up—should not be started until she has worked with normal children for some years. A true grasp of mental deviation, and an appreciation of real psychological knowledge in this special branch of educational work, can be gained only through acquaintance with the healthy child.

The beginner in education who has learnt a little of these things is often inclined to over-rate her knowledge and ability and to attack with youthful zeal the complex task of helping children by means of educational therapy. To give one of many instances I have come across: a training college student of sixteen had developed an interest in this kind of education by working in a kindergarten for backward children of six. In consequence she gravely informed me, 'When I have passed my exam., I should like best to be in charge of an abnormal child, but only in a

family where I should be allowed to deal with him quite on my own.'

QUITE often an educational career is chosen as a means of cultural or political influence, corresponding to one's own rebellious attitude. It is then almost inevitable that the educator, through this aim and end of her pedagogical activity, will impose too much of herself, and, under the guise of ideals indulge her own emotion.

Some of those who want to become teachers have been leaders among their schoolfellows and playmates. Early on, they have come to know the joys of leadership and have, perhaps without realizing it, intoxicated themselves with their own powers. We know that with such pleasure in ruling, and in making others one's followers, sadistic tendencies may come into play. Here again we can see the close relationship between the advantages and disadvantages of a given personality-pattern when examined in regard to suitability for a profession.

THE INFLUENCE OF HER PROFESSION ON THE TEACHER

One used to be able to recognize a schoolmaster or schoolmistress at a glance. This is no longer so true, partly because of the richer life led by teachers nowadays, but in part also through their conscious endeavours to avoid betraying any hint of their profession.

Yet it is still obvious that educational work, like every other job which takes real hold of a person, develops certain typical traits. Constant work within a group of people with similar interests and goals leaves its mark. In watching groups of teachers one can easily say which belongs to a progressive school and which to a traditional one, which works with adolescents and which with juniors. Sometimes only the colour of speech, but often the whole behaviour, reveals this. The manner we adopt in our everyday life sets its seal upon us. The Nursery School teacher who adopts the completely undesirable peculiarity of talking in a sugary, babyish way to the children is inclined to keep this habit also in her private life. Anyone who is used to being instructive may continue to be so to strangers or in the family circle. Do not let us generalize and claim that this is always the case, but the mere fact that it is sometimes so should make us regard it as evidence of an

The points made here may suffice to prove that vocational guidance must not confine itself to considering only those ways of behaviour which reveal themselves openly. If we could recognize from the start those tendencies which cause failure in the course of their development, we could dissuade some people from choosing the educational profession and prevent failure in others by suitable information. The right kind of guidance should try to strengthen the favourable motives and awaken courage in the young person for the solution of her future tasks. The goal should be to develop in her inner control, so that she need not allow herself to be blindly driven by forces that she does not understand.

Without psycho-analysis one cannot hope to reach the deepest mechanisms of the individual mind, but knowledge of the inter-action between its unconscious and conscious layers will make it easier for the vocational adviser to grasp the true pattern of a personality.

inner attitude or constantly exercised way of behaviour. A schoolmistress of long standing once said to me 'Our danger-point lies in being too little contradicted.' In the traditional school the teacher gives and instructs and prescribes; anyone who daily wields such power must take great care not to think himself a demi-god.

My observations lead me to presume that successful educational work lends an enhanced sense of one's own personality. The knowledge that she is of value to other people, meeting children and adolescents as an authority, the ability to give them advice and support, all this—if there are no counter-effects from her own unconscious personality-pattern—leads the educator to know herself as a significant force. Whether we believe in authoritarianism as teachers or whether, as modern educators, we do our duty as friendly co-operators with our pupils, others go with us by compulsion or as voluntary followers, and we experience naturally an enhancement of our ego. This fact has a stimulating effect on the teacher and is one of the bases of her satisfaction in her profession, but is not without its dangers.

Another danger to the educator is the narrowing of her interests. If she does not cultivate

domains outside her professional sphere, she is easily inclined to think of her own activity and everything connected with it as the centre of the universe. Above all, where organization on a small scale is required, where the maintenance of order, the setting up of disciplinary standards and so on, is part of the teacher's duty, she will often come to over-value these things, necessary though they are. Whether she does so or not will, of course, depend on her psychic personality. Those with obsessional neurotic traits will find here an opportunity to indulge their own inclinations, under cover of efficiency. The 'pedantic' type of teacher can thus be accounted for.

A teacher interested in her work, and above all in the life of the children, takes everything connected with it very seriously; this must by no means be viewed only from its negative side. There will never be any real achievement without complete enjoyment of one's own potentialities in work and without devotion to it. When the first years of trying out and exploring are over, there is no way in which a teacher can avoid making her work a routine if she cannot exert

in it some of her emotional powers. When one begins to notice a growing indifference to the work itself, it is time to look for new opportunities of living one's inner life to the full.

It is not by chance that a great number of teachers change to other educational fields. Where new ways are tried, where the work aims at new techniques of teaching or methods of education, where psychological research and scientific studies are undertaken, the educator finds new possibilities of recreating, and giving new shape to, her own mental life. The teacher who has always to be at other people's disposal, who must always be wide-awake and ready to cultivate other people's interests, needs an outlet for her own ego if her mental needs are not to be stifled.

[This is the first and third sections of a paper which appeared in The Jahrbach Psyche, 1948, Verlag Lambert Schneider, Heidelberg, translated from the German by G. Schoenbeck. The feminine pronoun has been used throughout the translation, though obviously the second part of the paper in particular applies equally to men teachers.—Ed.]

CHILDREN WITHOUT ROOTS

*Contributed by Dr. Augusta Bonnard, Dr. Liselotte Frankl, Miss Beatrice Robinson
of the East London Child Guidance Clinic*

IN the course of the work at the East London Child Guidance Clinic since 1945 there has been evidence of a characteristic behaviour disturbance exhibited by a certain group of evacuees after their return home, which may be of interest to all those concerned with the care and understanding of children. This article is based on twenty such cases, of which typical examples are given. These children are brought, usually at the parents' request, because their behaviour at home is described as unmanageable. Indeed, so impossible are they that the parents declare that the only hope is for the child to be sent away from home again. Their ages vary from five to eight years, but the majority are between six and seven. It should here straight-away be mentioned that they are all of average intelligence. This group is characterized, with only minor variations, by a striking similarity of conduct.

About six weeks or so after their return from evacuation in the country, the children, having come back with perfect manners, began to soil

themselves completely, both by day and by night. Not only were they totally careless regarding their person and their excreta, but they even deliberately deposited their faeces or urine in peculiar or especially disgusting places. Many of them were cruel to their younger siblings or to animals, to such a degree that it became unsafe to leave them unwatched. In the case of food, they began to show signs of greed, followed by stealing. Their taste was omnivorous and secretly gluttonous. Their capacity for stealing was gradually extended from food to all kinds of other articles, sometimes including money. In addition to these degradations of behaviour, they lied, many masturbated excessively, and most of them had frequent temper tantrums. They were invariably described as incorrigible, and so extreme was their behaviour that some of them were regarded as being mad. Another complaint the mothers made about the children was that they showed very little affection for anyone, and appeared to take very little interest in anything. The school report usually

provided such a striking contrast of behaviour that at first it seemed impossible that it could concern the same child. They were described as orderly and obedient in class, although in a few cases spitefulness towards children in the playground was noted, and also pilfering. In most instances the teachers were well aware that these children both looked and were unhappy.

When the children's histories were elucidated it was found that, despite superficial variations, the general pattern was strikingly consistent and similar throughout the group. They had been evacuated at ages varying from six months to four years, but the majority were between one year and two and a half years of age when they were sent away. In every case the child had been sent to a residential nursery and had remained there, rarely, if ever, visited by his parents. After some years of absence and of being ignored by their parents, most of them had come straight back from the nurseries or other institutions to their London homes which, as a rule, now contained younger siblings. In piecing together each child's history, a striking fact emerged. It became understood that the existence of every one of these children was associated in the mother's mind either with unfortunate external circumstances or with a person towards whom she felt fear or hostility. Apart from this specific emotional undercurrent which, of course, had played a powerful part in the decision to send the particular small child away, the mother's or father's general attitude could be described as censorious. From the foregoing another fact therefore emerges, namely that the children, even before losing their mothers, could have experienced very little tenderness in babyhood.

It should perhaps be made clear at this point that these children form a special group; it is realized that they do not represent the average behaviour of the majority of children who experienced prolonged periods of evacuation to nurseries and other institutions. An attempt is being made in this article to explain why it was that this group of children exhibited a characteristic pattern of behaviour in the way in which they broke down.

CASE I

John was just seven years old when he was brought to the clinic by his mother and stepfather. His mother complained that although, when he

came home, he had behaved like a perfect little gentleman, he was now entirely unmanageable. Not only would he not speak to her, but he wetted both day and night and defaecated in the best parlour. He masturbated a great deal in their presence and was quite shameless. In the early hours of the morning he would creep down to the larder and rifle it, eating anything that was there, including raw fat. In the course of his not infrequent temper tantrums he would shout that he hated his mother and that he did not believe that he belonged to her.

At this point the stepfather interrupted the narrative to state that either he goes or John does, for he is not prepared to put up with this rudeness, which nothing would knock out of John, neither hidings nor kindness. In any case, there were two younger children of their own to consider, quite apart from other and older step-children. In addition, he also has to consider the precarious state of his wife's health which John was undermining. Unless we made arrangements for John to be removed he would apply for a separation order and leave the whole family. He made it clear that he had only married John's widowed mother out of compassion.

You will not be surprised to learn that this man's whole appearance and attitude suggested that it was more sadism than solicitude that caused him to marry John's mother. The child's history was as follows. He was born in a sanatorium because his mother was suffering from tuberculosis, contracted from her husband who died two months after John's birth. When she and the baby left the sanatorium a few months later she continued to act on the rule given to her, which was to handle him as little as possible owing to the danger of infection. She

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says: 'He was a troublesome and spiteful baby ever since I've known him.' The mother's cold and aloof manner soon made it apparent that she had no great emotional conflict in following the medical ruling. John was evacuated to a residential nursery at the age of two years and stayed away until he was six and a half years old. His mother had meanwhile been readmitted to a sanatorium, but discharged herself from there in order to remarry and make a home for her children. This time against medical advice, she had already had two more children by her present husband before John's return.

When John was seen he proved to be an attractive looking boy with an alert manner. The school report stated that he was a sensible and helpful child who loved acting as a monitor. His behaviour gave no cause for complaint and both his teachers liked him very well. His toilet habits at school were irreproachable.

CASE II

Patricia was nearly seven years old when her mother brought her to the clinic. She had now been home over a year from the residential nursery where she was kept several months beyond the official age limit owing to the illness of her father. A month after his death she was returned to her mother. Pat soon began to soil herself completely but, as the mother put it, she succeeded fairly soon in beating this out of her. However, she was also dangerous both to herself and others. The mother discovered that Pat would light whole boxes of matches in the close vicinity of the two younger children. On another occasion she attempted to set light to the grandmother's curtains. Apart from this, Pat had a tendency to wander round bombed buildings and to come home with a suspicious assortment of junk. She was an inveterate liar and none of her excuses could be believed. Unlike most of these twenty children, Pat also had an unfavourable school report. She was regarded as an unhappy problem child, who could not settle down to any lessons or consecutive activity. On the whole she kept aloof from other children, both in class and in the playground, but sometimes tended suddenly to attack them. She greatly enjoyed handling books and play material, but mostly destroyed it in the process. Apart from this, her sole interest was listening to music or stories.

Pat's history was as follows. She had always been a trouble. Not only did she provide an awkward labour, but she had been so weakly that she spent most of the first six months of life in hospitals. At fourteen months she was evacuated to a residential nursery and stayed there over four years. Pat was rarely visited, although her mother was informed of a succession of illnesses. When she came back it was obvious that the country air had not done her much good, nor had she been brought up to 'be her age'. The mother explained that Pat only settled down quietly when allowed to play with the little children's toys. As the mother put it, she would certainly not permit this 'not at her age, when she ought to know better'. The mother also made it clear in the course of the interview that she would stand no nonsense from the psychiatrist. In her downright fashion she suddenly exclaimed, 'I am not going to have my child called M.D. like my sister, who had to go to a special school, and everyone in the street knew. Sooner than that, I will beat it out of her.'

When it became possible to convince the mother that our tests had already proved her child to be of normal intelligence and that she had unconsciously identified Pat's behaviour with that of her own feared sister, her relief and pleasure were great. Nevertheless, as it turned out, we were only very partially successful in enlisting her sympathetic co-operation. The over-riding obstacle in this case was undoubtedly provided by the appearance of the child. She was of very poor physique and had the expression and manner of a fully-institutionalized child. The probable explanation of her unfavourable appearance is to be found in her repeated isolation in bed, due to a succession of illnesses.

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CASE III

Although there are many unknowns in this case, owing to the mother's need and aptitude for concealment, it is given for two reasons. The one is because Ruth's father was an institutional child until the age of fourteen years; he had lost contact with his parents at the critical age of two and a half years. His adult behaviour, whilst not regarded as typical for institutional children, nevertheless presents certain striking likenesses to that of the group we are describing. The other feature of interest is that two children in the one family regressed similarly.

Ruth was referred to us by her headmaster on account of her cowed and unhappy expression. She gave no trouble at school, although her mother complained bitterly that she was an inveterate thief with dirty habits. Some days she looked alert and cheerful and was quick in the up-take, and on other days she was dull and frightened-looking. Ruth's mother explained that she was one of several children, but only she and her sister, a year her junior, with whom she had been sent to a nursery school at the age of two and a half years, failed to fit in with the rest. Both soiled and stole and lied although, as the mother put it, the younger sister and she had only remained together in the same residential nursery for one year, where Ruth stayed on until aged five and a half years. The younger sister, however, entered another nursery. Ruth totally refused to use the lavatory, and she not only soiled herself but she placed her faeces in chests of drawers and such like. At night she used to get up and eat gluttonously. Once she ate five pounds of choice fruit prepared for a celebration next day. She also used to get up in the night

in order to smash toys and other objects. She stole money and all kinds of small valuables.

Ruth's mother ascribed her Jekyll-and-Hyde behaviour at school and at home, which so incensed her as to lead to thrashings, to an inheritance from her father. Not only had he a considerable prison record for theft, but he was a brutal man. He used to beat Ruth's mother black and blue. Nevertheless, hardly anyone believed her because the whole street regarded him as a perfect gentleman. His manners and appearance, everywhere but at home, were charming. It was then that she told me of his institutional upbringing. When she was pregnant with Ruth's younger sister he ill-treated her so much that she ran away and left him, taking the children with her. She omitted to mention that she herself had a prison record for petty delinquencies, and that she now also possessed two younger illegitimate children. Her own appearance and manner was that of a sensitive, artistic and fragile woman, who struggled bravely against great odds. She described an idyllic family life of happy children gathered round a well-cooked meal. Our patient, however, looked very undernourished.

Her co-operative manner changed when she found that we were not prepared to act as an agency for sending Ruth away, and she refused to attend again. When visited at home, she said that Ruth was now in the country and the other child in hospital. This turned out to be untrue. She had sent Ruth to another school because she had exceptionally good reason for wishing to avoid the further interest of the child's headmaster and ourselves. However, a month's holiday was arranged for Ruth at a foster home in the country, during which time she gave no trouble at all. We have learnt that she reverted to her dual behaviour on her return home. However, for especial reasons inherent in this case, the mother now refuses to let her go.

These children invariably came from disturbed homes; not a single exception was found to this rule; the environment from which every one of them came was the familiar one of the disrupted and unhappy home. It is, of course, well recognized that such a background is commonly found in children manifesting anti-social behaviour. However, it is rare to find a breakdown of instinctual behaviour on so massive a scale as in

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the group which forms the subject of this study. The war was immediately responsible for the prolonged separation of these children from their parents; there can be little doubt, however, that in all these cases the mothers were glad of an excuse to send them away.

It is generally accepted that the emotional tie to the mother is one of the mainsprings of development in early childhood.¹ However, even before these children were evacuated, most of them had not received the emotional satisfaction they needed, for the reasons which have already been described. During the early period of life, when the child's need for a strong attachment to one person is particularly great, *i.e.* in the second year, they were, almost without exception, suddenly separated from their mothers and brought into an entirely different world from the one to which they had been accustomed.

At the residential nurseries, run on conventional lines, children were given little chance of establishing a stable relationship with a mother-substitute. They had suddenly become members

of a large group of children of similar ages, looked after by a variety of nurses who usually had but little time to spare for the individual child's need for affection. Almost inevitably, in these circumstances, disciplinarian methods of education came to be used. Little outlet could be permitted for the expression of the child's early sexual and aggressive tendencies, and these were checked even before they became fully developed. The dirty little toddlers who arrived at the nursery were turned as quickly as possible into clean, well-behaved members of the community. Instinctual urges, such as cruelty, dirtying, etc., could largely be made to disappear from the child's overt behaviour. But owing to the sudden repression they remained active and unmodified in his unconscious mind. Only a small part of these primitive impulses was permitted open expression, and consequently could gradually become modified and brought under control.

During their period of evacuation, the children had little contact with their parents but it was always implicit that one day they would leave the nursery and go home. Consequently they built up a phantasy picture of their parents which bore no relationship to reality and, since the parents hardly ever visited them, it could not be modified before the return home. The parents themselves in many cases went through emotional experiences of great intensity, such as separation from or loss of husbands or wives, re-marriage, birth of other children, etc. It may also be assumed that they gave little imaginative thought to the changing personality of their evacuated children. They had retained a phantasy picture of their children, who would return from evacuation—with all the characteristics of a son or daughter whom they had themselves brought up. When the child in fact returned to his parents these phantasy pictures, held by both parties, were bound to be shattered. On coming home the children at first continued to behave just as if they were still at the nursery. Despite their longing for affection, they had lost access to the usual means of expressing their feelings. Under the impact of the emotions which they saw were given free rein within the family, the previous barriers against the expression of love and hate which had been established in the nursery, gradually broke down. As in all young evacuees, it soon became apparent that they had a grudge against the parents for having sent them

¹ Dorothy Burlingham and Anna Freud: *Infants without Families, Young Children in War-time* (Allen and Unwin).

away, this being interpreted, and here not without reason, as showing a lack of parental affection. Most other parents were able to dispel this accusation, but in these cases the parents had neither the possibility nor the real desire to do so.

Children, as well as parents, were deeply disappointed when they met in reality. Neither fulfilled the hopes of the other. The children had come 'home' to strangers, who were completely different from the ideal parents they had imagined—strangers who did not show them any real love and affection. The parents saw before them a child who did not accept them as his father and mother, and they showed neither sympathy nor understanding for his conflicts. The mutual disappointment led, in the parents, to a renewed rejection of the child. This produced a sense of despair in the child which finally resulted in a widespread regression to earlier infantile modes of behaviour. Not being able to find satisfaction in their relationships with the parents to whom they had returned, the children fell back on seeking gratification from their own bodies and from their bodily processes. Previously repressed aggressive urges also came to the fore. The children became unmanageable, wetted and soiled themselves, and tormented either their younger siblings, who had been born in their absence, or else small animals. In lieu of the love their mother did not offer and which they needed so

badly, they stole food and other possessions from her as a substitute.

These children are, however, not particularly difficult in their behaviour at school. There they are apparently not only able to conform to the rules and regulations, but also to benefit from the teaching. At school no disappointment awaited them. The teachers were not unkindly. The children again found themselves in an ordered atmosphere similar to the one at the residential nursery; that is to say, one not evoking intense emotional responses. Also in many nurseries provision had been made to stimulate the children's intellectual development by providing suitable play materials, even though their emotional needs were neglected.

The dual standards of control and behaviour, at home and at school, strikingly illustrate the fact that children accept restrictions such as habit training, not because they derive pleasure from such achievements but simply in order to please or defer to their adult environment. If, as in these cases, they come to feel rejected by parents who react to them like hostile strangers, since they cannot escape from home, they cast aside everything that should give pleasure to their parents. By the same token, their so-called 'ingrained' habits of cleanliness and good behaviour are as readily resumed when they are in the regulated and relatively conflict-free atmosphere of school.

DR. KATE FRIEDLANDER

DR. KATE FRIEDLANDER contributed to many fields of Psychiatric work and is well known for her work with Juvenile Delinquents. My contact with her was in the planning of the West Sussex Child Guidance Service from 1944-46; as Psychiatric Social Worker in the Horsham clinic from 1946-48, and in the many evenings and week-ends we spend discussing our work in West Sussex, and what we sometimes used to call 'fantasies' for the future. Indeed, to me in 1944 the whole scheme seemed a fantasy, and I often said so then, and until we opened in 1946.

Dr. Friedlander's wish to take part herself in Child Guidance arose from her analytical work with adults and children, and from a certain dissatisfaction with the limitations of its scope. I remember her telling a discussion group of

analysts that if they were critical of present Child Guidance techniques it was up to them to enter the field and to apply their knowledge to the working out of shorter methods of treatment. She believed that it should be possible for Child Guidance workers to understand, with the exactitude of their analytic colleagues, the interplay of forces in the child's mind which brought him and his parents to the clinic, and not be content until they had understood and evaluated each change which might result from treatment. She felt that in Child Guidance work, as much as in Child-analysis, it was not enough for a parent to be satisfied, or for a child to lose his symptom; we should be able to feel that we had set going, as far as possible with a given personality, the processes for a stable development. On this basis she believed that research

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and case-work went hand in hand. She was not interested in 'miraculous cures' which nobody could explain rationally.

She had more personal reasons for coming into Child Guidance too. Dr. Friedlander was an immensely active person. Leaving London at 8 a.m., doing a five-hour session at Horsham, calling in at the children's Hostel on the way home, finishing her clinical work with her patients in London, and finally lecturing to students in the evening, were to her a necessary enrichment of her sedentary life as an analyst. As a staff we were so aware of her enjoyment of all the activity involved in the West Sussex Scheme, that on the rare occasions when she seemed really tired it came almost as a shock to us.

Her choice of West Sussex was not accidental. That County offered her a unique administrative set-up; through an independent Child Guidance Committee her work was linked to the already existing social services for children. She believed that only in this way could the service be really based on the needs of the patients and the community.

From the outset Dr. Friedlander realized that there were bound to be some difficulties in introducing a scheme over so many details of which she felt unprepared to compromise. There were far fewer difficulties, though, than I had anticipated. In point of fact, people became caught up in her own abundant enthusiasm, and many were convinced by the reasonableness and clarity of her explanations, and her incredible

attention to detail. There was nothing 'fussy' about this; it seemed that no aspect of the administration was boring to her or too much trouble, but also she knew from experience the enormous practical repercussions that can result from detail. I recall the infinite time and pleasure that went into planning the furnishing of the clinics and the garden of the Horsham clinic, and I remember how, later, the whole feeling of a visiting official was coloured by the impression of order and charm which the Horsham clinic gave. For some reason he had not associated this with psycho-analytic tenants.

The divergences of opinion which are a natural part of inter-departmental contacts in the work of a Local Authority somehow never reached a deadlock; I think that a mutual respect always prevented such differences as should exist from ever becoming a battle of personalities at a trivial level.

Looking back on the three years Dr. Friedlander worked in West Sussex it seems to me that even in so very short a time she proved that she was justified in the conditions she demanded at the outset. She felt herself, and often said, that she had learnt a very great deal. She hoped that there would soon be sufficient and digested material for the staff themselves to present some views on the technique of child treatment, and on our work with parents. Her two most recent articles¹ were her first attempts to formulate our findings.

It must have been her capacity to learn that gave Dr. Friedlander a really unique capacity to teach, and it is as a teacher that the staff miss her most. We came to West Sussex attracted by her offer to teach us. What seemed to us to be one of her fantasies, before the Service opened, was her conception of a Service without a waiting list, and with opportunity for the staff to give the necessary time to the treatment and study of every case. She envisaged a large staff of therapists of which, at that time, there were almost none in the country. Whether by profession we were Psychiatrists, Psychologists, or Psychiatric Social Workers, by the end of the first year we had all handled at least one case therapeutically under her personal supervision. This supervision meant that she had a copy of every interview held on the case, and this was

¹*Latent Delinquency and Ego Development.* Searchlights on Delinquency, 1949. *The Psycho-analytic Study of the Child*, Volume 3.

discussed weekly. She took home copies of all the interviews held in the Horsham clinic each week, and she had always read them. Discussing our cases with her was a real pleasure for all of us; in spite of her full life she was always accessible and ready to help out over any problem with which the staff or indeed any of her students wanted help; she seemed to have endless time for anyone who wanted to learn; many of us will remember, too, her hospitality so generously given along with our case-discussions. One of our Psychiatrists writes, 'She never merely taught, she studied aloud on each case'. She was never didactic, the understanding seemed to grow from oneself, so that in the end one was explaining the child's conflicts to her. Finally, she would indicate the structure of the case, and then leave the case-worker alone until she was ready to discuss her findings. It is self-evident that she loved teaching; her success, and perhaps our enthusiasm, became the stimulus for the Hampstead Child Therapy Training which she initiated last year in collaboration with Miss Anna Freud.

Equally with our training she valued the courses and discussion groups she held with professional workers in West Sussex; people working as teachers, health visitors, magistrates, probation officers, and police. She had a dream that one day, as a result of their understanding, the basic principles of child development, and the philosophy of education arising from them, could be made to percolate throughout the community.

I have written chiefly about Dr. Friedlander's work, but it was just as stimulating to share anything else with her; she had many pleasures outside her work. Her home, her family, her friends; walking, climbing, ski-ing, swimming. Something came out in all these activities which one was dimly aware of as a profound under-current in her work also. She was not, as it might have appeared, an intrepid person; in them all she was positive and shy, full of conviction and tentative, optimistic and vulnerable.

If, as I suspect, I have not given a really vivid picture of Dr. Friedlander as a person, it is perhaps just because her vitality is hard to transcribe. She died in February, and my difficulty in writing is one which I share with all her colleagues who still find it a very changed world without her humour, her warmth, and her humanity.

Lydia Jacobs

NOTE—Readers of *The New Era* will remember vividly one or two brilliant reviews by Dr. Kate Friedlander and, more especially, the whole issue of November, 1946, describing the organization and work of the West Sussex Child Guidance Service, written by Dr. Friedlander and her staff. Some of them, too, will have heard her address the Day-Conference that she so ably helped us to organize on *The Uprooted Child* (see *The New Era*, March, 1948).

Her husband, Dr. G. Friedlander, has sent the following brief note on her career:

Dr. Kate Friedlander was born in Innsbruck (Austrian Tyrol) on September 14th, 1902, and died in London on February 20th, 1949.

After leaving the High School for Girls in Innsbruck, she studied medicine at the Universities of Innsbruck and Berlin from 1921-1926.

1926—M.D. Innsbruck.

1926-1931—Assistant at the Psychiatric Clinic (Professor Bonnhoeffer) of the University of Berlin (Charite).

1929—Part-time Psychiatrist of the Juvenile Department of the Criminal Court in Berlin.

1930—M.D. Berlin.

1933—Started as Psycho-analyst in London. (Member of the British Psycho-analytical Society).

1936—L.R.C.P. and L.R.C.S. Edinburgh.

1943—D.P.M. London.

1947—Publication of *The Psycho-Analytic Approach to Juvenile Delinquency: Theory Case Studies, Treatment* (Routledge & Kegan Paul, 296 pp., 18/-).

Dr. Friedlander continues: 'My wife was probably the most extraordinary woman I ever met in my life. . . . She had a very clear mind and had no patience with fools. She was of perfect integrity and, although she was ambitious, jealousy and envy of other people's successes were completely unknown to her. She was very generous and hospitable and spent a large amount of her time in giving help and advice to every one who asked for it.' And after speaking of her love for, and skill in, various forms of sport, he adds the very significant information that 'she was very skilful in handicrafts, especially dress-making and embroidery.'—*Editor*.

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Amidst the plethora of visual productions of all types now appearing in the educational market there is a distinct danger that this latest contribution from the Isotype Institute may receive only cursory attention and be passed over as 'just one more visual book'. Not being an expert in publicity myself, I cannot suggest how this danger is to be met, but I do suggest that the editor, authors and publishers may well find that they have wasted their time and money unless they can find some means of convincing the educational world that these books are as different from most other current and previous visual teaching materials as a modern chemical factory is from a mediaeval alchemist's laboratory. This is not to say that they are the last word in visual education. They might almost be called the first word. Their appearance needs to be shouted from the house tops if they are to be noticed by the educational world, badgered and bothered as it is with problems of buildings, salaries, teacher shortages, Acts of Parliament, new examinations, national committees, and what not. For these books embody the first clear attempt to apply twentieth-century methods of thought to twentieth-century problems of teaching.

These books will be misinterpreted, misused and miscriticized, because the current techniques of thinking about teaching problems (as distinct from problems of testing and selection) have scarcely moved out of the pre-technic era. In measuring children's aptitudes, and sorting them out for different types of school and occupation, we have modern techniques. In treating their emotional and behavioural maladjustments we have modern techniques. These two fields have absorbed most of the energy of the educational psychologists. In deciding what to present, and how to present it, to growing minds to equip them for this bewildering twentieth-century world we have little better than rule-of-

thumb wrinkles to guide us. These books will, I fear, be judged in the light of these wrinkles rather than by the facts and needs of the situation.

Man is faced as never before with the urgent necessity of understanding the pattern and quality of his own development. Myths which were harmless fairy-stories a few generations ago have shown themselves capable, when harnessed to the machinery of modern total state power combined with Goebbalian demonic insight into the pathology of the mass-unconscious, of driving great nations to their destruction. The possession of nuclear energy is, by itself, no guarantee against a repetition of this process—it could even hasten it. Man must rapidly and surely attain a collective understanding of his own long biological, social and technical history; a history of fact not of myth, the history revealed by archæology, by scholarship and by scientific method applied to man in his association with the plants, the animals, the tools, the coinage, the manufactures, the writings, and the political structures, which he has himself produced and shaped. Only thus can he attain a clear and sober appraisal of his own nature and possibilities.

These Isotype books are not mere picture-story books. They have behind them the wealth of scientific and historical insight of their editor and authors, the technical resources of the Isotype Institute, and the wide and practical educational experience of Joseph Lauwerys. The books embody a direct attempt to apply the views expressed in *The Scottish Report on Primary Education* (1946) on Visual Education, referring particularly to the animated cartoon film, but widely applicable: 'It studies the psychological approach, makes use of all possible devices of sight and sound to arouse and maintain interest, and ruthlessly excludes every irrelevant detail.' The 'sound' with these books must, of course, be supplied by the teacher. But no one to-day would suppose that any visual technique could function without the teacher. The importance of these books will be realized only as an increasing number of teachers make the effort of new thinking required to integrate these materials into their teaching courses.

Those of us with any experience in visual researches have long realized the inconclusiveness of short-term experiments, with extraneous visual materials, foisted temporarily on classes whose whole background has been formed by conventional techniques. The film producers, with their eye on other values, have entirely failed to appreciate the long-term systematic needs of teachers. Teachers have

to plan in terms of *courses*, not of isolated lessons. Thus before we can begin to investigate the long-term systematic effects of using scientifically-designed visual materials, these materials must be produced in sufficiently large units to make such investigation possible. These Isotype books are the first materials to satisfy these requirements. They are to be recommended therefore, not because they are *bound* to produce certain educational effects, but because for the first time they provide something whose systematic effects can be thoroughly investigated. It is very much to be hoped that the National Foundation for Educational Research and the National Committee for Visual Aids will jointly see fit to sponsor a wide-scale research on the use of these materials. Such research should be carried out in a number of areas, each area being sufficiently limited geographically to make possible the regular mutual consultation of the teachers participating in the research. We may begin then to collect objective and unprejudiced data concerning the influence of the continuous use of carefully planned visual instruction on the minds of children.

I have confined this review to some of the most important issues raised by these publications. The kind of criticism I might offer on certain details would be akin to those of an aircraft designer commenting on a new and revolutionary type of aeroplane before its test trials. One would not compare such a machine with a stage-coach, and any who criticize these books in terms of stage-coach criticism will merely demonstrate their possession of stage-coach minds.

G. Patrick Meredith

The Teaching of Social Studies in Secondary Schools. James Hemming. (Longman's Green. 6/-).

During the past few years many schools have introduced courses of Social Studies into their syllabuses. These have been characterized by a great diversity of content and approach. In some cases the work previously known as History and Geography has been given a new title to provide a more modern façade; in others a fairly formal study of civics or a scheme of local studies has been adopted; but in the most interesting ventures a much more fundamental change has occurred both in the material chosen for study and in the methods of studying it.

The time is now ripe for a survey of some of this experimental work, and Mr. Hemming gives us a stimulating and informative review of some of

the main trends of development, discusses some of the social and psychological purposes that prompt them, and outlines for us the nature of an ideal course of social studies—'The outlook is essentially broad and exploratory and the course is broken up into a series of correlated units of study rather than conducted as a rigid sequence of lessons.' It should reveal to young people 'facts and relationships that enable them to identify themselves with the labours, achievements and adventures of mankind.'

Mr. Hemming returns again to the importance of relationships in his chapter on *Initial Planning*. Some of the relationships suggested there are those of a child with his own locality, with the stream of life, with his fellow-men, with the adventure of mankind. Where much 'subject' teaching has broken down has been in its failure to reveal to a child the relatedness of his world and his own function within it.

Dr. Stead used to remind us that we should discover much about our social history if we devoted some research to the causes that brought new subjects into the school timetable. The heartening aspect of the present experiments in Social Studies is that their very variety reveals that they have been prompted by the teachers' own sense of the inadequacy of much of the traditional work in schools; that they have been designed to meet the needs of children instead of being introduced as a diluted form of some higher branch of learning. Mr. Hemming examines the real objectives in his chapters on *Motivating the Adolescent* and on *Assessing Progress*.

The chapter-headings themselves indicate that in work of this kind the interest lies even more in the method than in the material. Active and meaningful ways of discovering things emerge rather than a selection of facts to be imparted by the teacher. The emphasis is on learning rather than teaching; and learning, not only in terms of an individual child mastering his material, but learning in the sense of discovering how to co-operate actively with other children, to share tasks among a group, and to put together the results with a common sense of purpose.

Mr. Hemming has a transatlantic love of lists of items; they give a typographical pattern to his book. Many of them might form a useful starting-point for discussion in the 'workshop' groups that are now springing up among teachers and others interested in education who like to try out practical projects themselves as well as listening to theories.

Joan Dray

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Vision and Craftsmanship. F. C. Happold. (Faber & Faber. 12/6).

As its title indicates, this is a study of ends and means in education. The Headmaster of Bishop Wordsworth's School is an idealist, but above all an idealist who, both as teacher and headmaster, has continually tried to translate his ideals into practice. Here he sets forth his ideals and some of his experiments in sixteen studies grouped under four main headings: Planning and Administration, School Life and the Curriculum, Selection and Testing, and Philosophy and Religion. Several of the chapters develop themes the author has already dealt with in his earlier books and articles: one or two are reprints of articles already published in educational periodicals.

Dr. Happold has written a book which is often stimulating and seldom dull. Though to one reared in a different social pattern and under a different educational tradition from the one he extols it seems in many respects insularly English in its outlook, it nevertheless contains much to interest N.E.F. members everywhere. The author writes from the standpoint of one who, as the result of his own education and experience, is a convinced believer in the superiority of

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the English public school tradition. He is concerned all the time with the 'élite' who go or will go to public schools and grammar schools: he has little or no interest in the remaining 80-85 per cent. of the population. Indeed, underlying his new book is the same thesis as he advanced in his earlier work, *Towards a New Aristocracy* (Faber, 1943), that it is the task of education to create that 'essential core of dedicated creative people freely drawn from all grades of society', upon whom the future of a stable democracy depends, and that the best means of creating such an élite is the public school.

Even if one accepts the premiss that the future of a stable democracy does depend upon an intelligent élite drawn from all sections of the community, one may not necessarily agree with Dr. Happold about the means of creating it, at least not in their entirety. Many will no doubt be pleased to see in his essays on the prognostic value of selective examinations (a) for admission to grammar schools and (b) for awards of University scholarships that a high value is placed, at any rate in Wiltshire, on personal qualities in the selection of candidates. Teachers in secondary schools will probably be most interested in the chapter on 'The Completion of an

Experiment: the English Subjects Synthesis'. No one has done more than Dr. Happold to break down the rigid subject divisions of the grammar school curriculum. Here he gives the theoretical basis on which he worked out an integrated curriculum in English subjects and an outline of the course for the first three years of the grammar school evolved through years of experiment. In the same section of the book as this study, the reader will find the author's enthusiastic tributes to W. H. D. Rouse and Caldwell Cook, whom he knew both as friends and colleagues at the Perse School.

It is perhaps when he comes to the rôle of religion in the education of the adolescent that more than one reader will find himself disagreeing with Dr. Happold. This very question produced a lively interchange of views between H. G. Wells and Dr. Happold after the appearance of his last book, *Towards a New Aristocracy*: the correspondence is published in this book. For several years Bishop Wordsworth's School has had an organization known as the Company of Honour and Service which sets before the youth of the school the ideal of service to the community and is firmly based on the Christian faith. This company has its own 'elaborate symbolism of grades of worth, of insignia, of medals' and its own religious rituals. Every boy in the school can become a member, but he must first of all show himself worthy of membership. While agreeing that it is a duty of the school to send the youth forth into this world of conflicting standards with some sense of values, we doubt whether so conscious and deliberate a method of inculcating a religious faith as Dr. Happold's is one which will be widely approved. It is here that Dr. Happold seems to us to be too much of a deliberate moulder of character, too definite an impressionist. We have doubts, too, about his recommendation in the essay on 'Social Studies at Sixth Form Level' that boys in the sixth form should be introduced to the 'technique of spiritual apprehension' through the study of such 'cragmen of the spiritual life' as St. Augustine, St. Teresa, St. John of the Cross, John Ruysbroeck, etc. Surely this is an example of a highly mature mind assuming that what it has found valuable in its own approach to spiritual reality will necessarily be helpful to the immature mind of the seventeen or eighteen-year-old!

To make these criticisms is not to detract from the value of this book. No one is more acutely aware of the problems of our time and their educational implications than Dr. Happold. Even if we do not agree with all the solutions he proposes, we must be

grateful for this presentation of his ideals and his attempts to put them into practice. There is plenty in this book to set one thinking, and when he comes to the end of the final chapter, 'Towards a Philosophy', the reader will be forced to ask himself whether the author is not right in his contention that the philosophy of anthropocentric humanism, which has increasingly come to dominate the outlook of Western man, is inadequate as the basis of a new social dynamic.

Alexander Laing

Children in Need. Melitta Schmideberg, M.D., Berlin, with an Introduction by Edward Glover, M.D. (George Allen & Unwin, Ltd. for Psychological and Social Series, Ltd. 12/6).

This book, with its arresting title, will make a strong appeal to all who have compassion and a real desire to see reform in the methods (or lack of methods) adopted towards those children and young people who suffer from internal and external handicaps. There exists to-day, one is glad to say, a quickened interest and conscience in respect of such suffering and (largely owing to the discoveries of Freud and his fellow-workers) a greater knowledge of the human mind and its workings. But, as Dr. Edward Glover points out in his most interesting Introduction, 'Although the British temper is quick to detect and resent institutional abuse, it is too easily mollified by the appointment of committees of investigation and receives their findings with too easy complacency. Not the least of the merits of Dr. Schmideberg's book is that it is calculated to disturb this complacency. This she does the more effectively in that her conclusions are found on scientific observation and cemented with commonsense.' Throughout the book one is struck by the manifestation of these two qualities and by a third—namely the compassionate and sympathetic understanding displayed towards the 'Delinquent'.

Among many important subjects, I am inclined to think that those dealt with in Chapters III (*The Care of 'Difficult' Children*), IV (*How to Help the Parents with their 'Difficult' Children*), VIII (*What Institutions should be Like*), and IX (*Those in Charge*) are the most vital for our understanding and study. In *The Care of Difficult Children* the author points that it is essential to be able to recognize neurotic symptoms in the young child at an early stage. All too often, certain traits are considered 'funny' or just 'childish', even among

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intelligent parents, and a neurotic symptom can develop until its strength is most difficult to overcome, with consequent ruinous results to the individual. As Dr. Schmideberg poignantly writes: 'It is often discovered how unhappy (and how unbalanced) a child is *only when he has occasion to be charged before the juvenile court.*' (The italics are mine). And this leads on to the problem of the parents and their dealings with the difficult children. The parents—like all those in charge of children—teachers, Care Committee workers, educationists of all types, Welfare Workers and Doctors—must learn something of the constitution and functioning of the human mind in order to recognize emotional maladjustment in children: the sooner the latter is recognized, the more possibility of remedy. As Dr. Schmideberg writes, 'At present, nation-wide efforts are being attempted to discover initial tuberculosis; the same should be done with regard to neurosis.'

It is cheering to know that a beginning of the necessary knowledge is being made in the case of Probation Officers and Social Workers, in Child Guidance Clinics and other spheres, but a vast amount of such work

remains to be done. More on this subject is to be found in the chapter entitled *Those in Charge*, which deals with the training required by such workers and the methods by which the work can be made more attractive to a better-educated type of worker—e.g. higher salaries, more facilities for recreation and social contacts, more equality with other trained educators.

To this stimulating and courageous book there are three valuable appendices: one deals with *What a Child has to go through when treated Wrongly* by T.C., aged 16, and supplied by a patient of the author; a second on *Mentally Defective Children* by Ethel Perry who is on the staff of the I.S.T.D. Clinic, and a third on *Family Care in America* by Cora Kasius of the Community Service Society, New York. All are illuminating.

To end this somewhat scanty review of a great mass of material treated with expert handling and first-hand knowledge, I will quote once again from Dr. Glover's Introduction: 'Dr. Schmideberg, as well as being a skilled and experienced worker in the field of Child Psychology, has a mind of her own and the courage to give the public a piece of it.'

Barbara Low

I Found Happiness. *Jane Munro Gaymer.* (Hollis & Carter, 12/6).

This book is by a girl of 12½ or at least she was when she finished it. It is instructive, explaining how to keep, ride, and look after a pony. The author very sensibly does not tell you how to act if you have pots of money and a thoroughbred pony, but deals with the average person who either goes to a riding school or keeps a grass-fed pony.

She explains simply exercises and complicated things that I have read in other books of this kind but have never understood. My only criticism is that as she has not hunted or shown ponies much she cannot tell you about it. So if you wanted to know about these things it would be better for you to buy a book which does tell you.

The illustrations, which were done by the author, are excellent and show everything in perfect detail. *I Found Happiness* is, I think, well worth looking at twice before putting it back on the bookshelf.

Jocelyn Trease (12½)

Acting Rhymes, by *Clive Sansom* (A. & C. Black Ltd., *Introductory Book, Book 1, Book 2 ; 1/3 each*).

Acting Rhymes have been eagerly awaited by all those who used *Speech*

Rhymes and found delight in them. Here, as with the earlier books, one is surprised by the variety and the originality of the material offered and grateful for the careful grading. The division also into 'moving', 'playing' and 'acting' is helpful and stimulating; and the frequent use of such material as 'Tinker, Tailor', where the children are encouraged to complete the rhyme, follows the natural line of the child's development through enjoyment in creating.

The editor gives the wise reminder in the introductory passage to each book that 'the selections are not intended to be poetry, nor are they plays in the usual sense of the word. They are acting material for the children to use and adapt . . . beginning with the simplest movement and ending with a recognizable 'play'.' The teacher's notes at the end of each book give excellent general suggestions, but are never stereotyped or too detailed; the aim is obviously to give scope for individual working-out.

Marjorie Gullan

Premier Cours de Français. *W. F. Robson.* (E. J. Arnold, 5/-, *Teachers' Book, 1/6*).

This is a promising new French Course, especially suited to the teacher convinced of the practical value of

phonetics. The use of phonetic symbols might make it too bewildering for the Modern School child—which is a pity, for the Course is well designed for use with B and C streams. The approach is through the heard and spoken language, the grading is easy, and interest is kept up from page to page.

The outstanding virtue of the book is that the emphasis throughout lies on 'doing'. In every lesson there is plenty to do, and throughout the Course repetition is made tolerable and language is assimilated through action.

The addition of a Teacher's Book is sound, and obviates many of the difficulties that beset the teacher attempting an oral approach on the basis of a text-book conceived in somebody else's brain.

Beryl R. Biggs

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THE NEW ERA

IN HOME AND SCHOOL

CONSISTENCY IN EDUCATIONAL EXPERIENCE

James Hemming, Research Officer, Association for Education in Citizenship; Author of 'Democracy in School Life'; 'Teach Them to Live'; 'The Teaching of Social Studies in Secondary Schools', etc.

IT was once the proud and tested boast of a firm of motor cycle manufacturers—I dare say it is still so—that you could buy what spare parts you liked from as many of their agents as you liked, assemble the parts, kick the starter, and ride away. The secret was high efficiency of manufacture coupled with perfect standardization of the parts.

A similar ideal of production is not altogether absent from education. Under the resulting theory, it is assumed that, if each type of school supplies the right bits of education, then, so long as Johnnie Smith spends the right number of terms, in the right types of school, in the right order, he will be boosted progressively along from stage to stage, starting as raw material at 5, finishing as the completed article at 15, 18, or 20 plus—competent young citizen, or hons. graduate, as the case might be. If, after all that, Johnnie does not end up 'ready to ride away', then it is clearly his own fault, or his parents' fault, or, maybe, illness kept him from school; it cannot, these theorists suppose, be the fault of the educational assembly process, because that has been specifically designed to provide *all* the necessary parts in the right order to assure perfection in the completed article.

A neat but erroneous scheme: children are not mechanical; nor are they standardizable. They are personal and variable. Moreover, you cannot gradually put together the pieces of an educated person as you may assemble a motor cycle—bit by bit, each portion independent of the others. A child is a dynamic system from the start; growth is a complicated, multiform process. Further, the child is also a social being, interacting dynamically with others in his development. We cannot, therefore, make up a child's

education by putting pieces together. Our educational aim, rather, must be to provide the right nourishment for the child's maturing personality—and the right social environment to stimulate and guide the process, by offering love, security, example, and worth-while objectives.

It may seem that all this is rather irrelevant to a study of consistency in educational experience. But I do not think so. Perhaps we have reached the stage when we can laugh at those erstwhile continental administrators who measured the excellence of their régimes by the extent to which they could predict what each child of every age would be doing on each hour of every day—mechanical education at its lowest ebb. But are we ourselves free from the less obvious effects of this approach? I suggest we are not. I suggest that the moment we turn from the filling of minds and the inculcating of skills, and think instead of the education of persons, we shall still observe mechanistic errors to be sticking out a mile.

For example, we are still prone to think sectionally about education. We talk of revolutionizing modern school education, bringing grammar school curricula up to date, broadening university courses. We warn each other that 'we mustn't forget the junior schools'; we express satisfaction that the nursery schools are so progressive in methods and outlook. By thinking this way we presuppose final perfection to be attainable by the independent improvement of each sector of a child's education. We presuppose that education does, *in fact*, take place in stages because it is *administered* in stages. We end up by failing to regard a child's education as *an undivided process* of acquiring the knowledge, skills, social adjustment, attitudes and ideals that are necessary

for personal and for social life in the modern age. If we were not thinking of the artificial stages of education as though they were natural, we should be paying a great deal more attention than we in fact are to assuring consistency of educational experience for the child.

Some Primary Educational Principles

In order to give consistency of experience its due weight in the total educational process, we need to keep constantly before us certain principles of human development. The healthy growth of personality is now known to be dependent upon the gradual extension of the child's field of relationships both with people and with things. Life starts the baby off as a pretty-well undifferentiated bundle of energy: mass movements, untrained senses, all-or-nothing emotional responses, the simple, essential social relationship with a mother who cuddles, feeds and serves. Eighteen years later that baby can be a self-confident, competent, courageous, co-operative, life-loving citizen of the world. Or he can be an insecure, inefficient, timid (or aggressive), joyless, self-centred isolate, burdened with a host of compensations, prejudices, guilts, and antagonisms that he has to work out upon his fellow beings. Whether the child's energies and potentialities flow out freely to create the first, or whether they are dammed back, frustrated, squandered and deflected to leave the second, is primarily a matter of the social experiences that provide the background for the growth, learning, and maturation processes. If our educational goal is the creation of mature twentieth-century personalities, then assuring each child a happy, meaningful and consistent sort of social experience throughout the entire period of tutelage must be a *first* principle of all educational planning and administration. The raw material of education is no longer to be regarded as blackboards, text-books, time-tables, visual aids, activity methods, etc.; these are its tools. The raw material is rather to be seen simply and solely as the outward-flowing personal dynamic of the child.

In the second place, we have to bear in mind the well-established causes of the child's dynamic potentialities being frustrated; the result of which may, according to circumstances, be apathy, destructive aggression, maladjustment, neurosis, illness, delinquency, a general self-centred, anti-social attitude, or just, at a minimum, excessive

shyness, lack of zest for life, a tendency to 'just miss it' in life instead of 'just making it'.

Any experience which shakes the child's sense of security reduces the psychic energy available for healthy growth. Too little experience of achievement will have this effect, or—the other aspect of the same thing—too much discouragement. Even more deadly is the insecurity that comes from a sense of not being wanted, not fitting in, not being valued as a participant in one's community—the awful soul-destroying feeling that one has nothing to contribute.

With the above factors we must include the effects of social shock. If a child, who is healthily extending his social relationships as he grows, suddenly meets a social rebuff, in the form of a situation so different from the familiar that he does not understand his relations within it, regression will follow. The child will withdraw from his erstwhile gradual exploration of social reality, and will retreat back along the road to an earlier position where he *did* feel secure. This retreat, in the first instance, will be only a respite, to gain strength and courage for another effort to advance. As such it is a natural part of the growth process. But if the former security is not recapturable, if neither advance nor retreat offers a haven for the child's questing personality, the child will be forced to adopt one or other of a number of false courses, all designed to provide escape from an unendurable sense of personal insecurity. The child may move forward again, but this time not as a co-operator with his fellows but as a challenger of them. This is the forceful child's anti-social answer to a thwarting of social-personal development. Or the child may regress to a stage further back still; may start behaving like a baby again to the consternation of the parents (who, incidently, can all too easily interpret this desperate retreat as an invitation to 'firmness' instead of as a danger signal that something is seriously wrong with the child's adaptation to his surrounding experiences). Or the child may become ill, anxious, edgy. Or the child may give up reality as a bad job and start depending upon fantasy for his personal satisfaction in life.

Inconsistency of Experience

What has all this to do with the sequence of educational experiences that Johnnie and Joan Smith encounter? Of course the gods may be

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on the side of Joan and Johnnie. They may have a happy home life at the back of them, extend their social horizons through their nursery school, pass smoothly on to junior and then to secondary school; each stage flowing out of the preceding stage and into the succeeding one; each stage providing further complementary experience of the same general pattern as that encountered at the preceding stage. If we can be sure that that happens in 100 per cent., or even 80 per cent., of cases we have nothing to worry about.

But, in fact, Johnnie's and Joan's road to adulthood is at least equally likely to be punctuated disconcertingly by breaks, hills, and right-angled bends. At nursery school, maybe, all goes well. Joan and Johnnie learn to work alongside others. The teachers encourage them to explore life in terms of their interests. The children find out that it is fun being with others; they begin to master the art of growing personally in a group situation. Education, they find, is to do with living: it is about learning things that are exciting to do and useful to know. The social atmosphere is personal, friendly, co-operative. However, transition to junior school may reverse all that. Joan and Johnnie may suddenly find themselves in a rule-bound school, a punishing school, even a caning school. The school's obvious purpose may no longer be to teach the art of life, but rather to inculcate the sort of knowledge and abilities that promote selection for grammar school education at 11 plus. The curriculum may be intensively geared to that end. Learning to love learning, learning social skills, encouragement to develop as a personality—such things may no longer at all characterize the school environment of Joan and Johnnie. Relations between children and between pupils and teachers

may be regimented and impersonal to an extent Joan and Johnnie have never met before. It may suddenly have become very difficult to get a share of achievement and prestige unless you happen to have certain specific intellectual aptitudes. For all children such a change will be a social shock, but a proportion will adapt after the initial check, finding enough openings for achievement to sustain them in the new situation even though at a loss to their social development. The rest will be less successful in adaptation. Moreover, since they have now left their nursery school, there can, for them, be no temporary retreat to the security of an earlier social environment. To the extent that the junior school environment lacks consistency with the nursery school the shock must inevitably produce its proportion of non-adjusters—the apathetic, the aggressive, the school-reluctant, the infantile regression types, the joyless, the ill. A similar sequence of shock, trauma, regression, partial adjustment, or permanent setback, may obviously occur at the primary-secondary transition or at transition from secondary to post-secondary life.

On our present knowledge we know that a social break that brings shock and discouragement cannot but produce such consequences. If children are not given sufficient calcium in their food they are likely to have bad teeth; lack of sunlight and vitamins will result in malformed bones; too little iron causes anaemia and low vitality. Just as surely a shortage of personal achievement and inadequate social security and encouragement produce maladjustment, a warping of personality, anti-social behaviour, lack of zest for life, loss of health. Psychic shortage malforms growth just as certainly as does physical shortage. That is the truth that has to be squarely faced to-day not only in theory, but in practice. It means, among other things, that there must be consistency between the environments that our schools provide, between the opportunities for achievement they make available, and between the purposes upon which they expend their chief endeavours.

Attitudes and Ideals

Some psychological principles of a rather different order are extremely relevant to this matter of providing consistency of educational experience. Those are the principles governing the transfer of training. We now know that the

essential skills and attitudes of civilized maturity—clear thinking, how to tackle problems, powers of choice, discrimination, judgment, a capacity for spontaneity, initiative, appreciation of the true, the beautiful and the good, a knowledge of how to co-operate, the right attitudes and ideals, vision—all these essentials are not to be gained ‘on the side’ from subject learning except possibly by a very few very intelligent persons. In general their development must be tackled directly; not only by the intellectual approach—making the children aware of them and why they are valued—but through experience that involves the whole person. We now know that for the vast majority of people the qualities required for the good life become a part of personality not by being presented in isolation to the mind, but by being accepted and appreciated as a result of activities and relationships that demonstrate their worth.

It should be observed, too, that it is these less tangible factors of personal life that *are* the actual fruits of education far more than the factual content of the curriculum. Long after a child has forgotten 80 per cent. or 90 per cent. of

the subject matter of many school courses, the attitudes he picked up during his school days will survive intact. Perhaps his history has degenerated to the 1066 level; his Latin has become but a few parrot-like jabberings of irregular principal parts; his English grammar falls short of correctly defining a collective noun; yet the love or dislike of learning, his confidence or lack of it in tackling problems, his critical or uncritical mental approach, his co-operative or self-centred attitude to life, his social or short-term purposes, his vision or utilitarianism—all formed during his school days—live on as the tools and directive influences of his personality.

It follows that all which goes to make up the good life must be brought to the notice of children at every stage of education, through the content of the curriculum, through the way it is taught, and through the relationships and activities of school life. This is only possible if the same quality of relationships permeates the whole of education, the same attitudes are approved and demonstrated at every stage, the same sort of goals are set before the children as most worthy, and the same social purposes direct and unify the

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whole. It is not possible if the nursery school is geared primarily to education for life; the junior school to education for grammar school selection; and the secondary school to one of a dozen things according to its particular kind and particular orientation.

The growth process, we must never forget, goes on independently of time-tables, teachers, H.M.I's and administrators. Inevitably, for good or ill, the personality of each child is forming during the school years. It will grow by living on what it finds. The educational system can be devised to guide and nourish this growth to its social and personal perfection, or the best of what a man is may be left to blunder and stumble its way to maturity through shocks, inconsistencies and semi-starvation that will scar the strongest, destroy the weakest, and leave all in between struggling with incapacitating handicaps of greater or less severity. The increased incidence to-day of undernourished, warped, and broken personalities among both children and adults, at all levels of intelligence, leaves one with little reason for complacency about the extent to which these principles are being left out of the planning and practice of education.

Home and Religion

By now readers are probably complaining, and justly so, that I have made mention of the influence neither of home nor of religion.

The home environment, especially child-mother relationships, is the vital factor in determining whether the growth process starts rightly or wrongly. At later stages the values, ideals, attitudes and relationships characterizing the home are of the greatest importance in promoting or impeding the release of energy for adjustments in life and for healthy personality formation. Nevertheless, as the child's social horizons extend—and the better the home the more easily such extension will occur—so, too, will other influences be brought to bear upon the growing child. And *all* such influences are significant. The child is, therefore, placed in a total situation in which faulty social education in one sector of experience may be compensated for by especially good experience in another sector, and *vice versa*. We see then, that, if the home is providing a growth-promoting atmosphere, it is most important that school experience shall key in with this to avoid conflict. Moreover, in a case where

home life is inadequate or bad, the school influence may well be decisive in determining the ultimate health or disease of the child's personality, adjustment to life, values, and attitudes. In neither instance can the school safely 'leave that side of things to the home'. Personality is the result of *total* experience. Its growth is going on *wherever* the child may be. There can be no neutral situation in the environment.

Further, the best of homes, under urban conditions, cannot provide the wealth of varied experience that a child needs. This means that the formative influence of the environment other than the home is to-day relatively more significant educationally. This is well illustrated in a passage from the address of Dr. S. J. F. Philpott, Chairman of The British Psychological Society, delivered at the Conference of Educational Associations this year. The passage refers autobiographically to what happened to Dr. Philpott when, at seven, he was left to his own devices for some years:

'What happened to me was that I built up more actual "skills" than I might have done had I gone to school in the ordinary way. My father was a saddler. I spent many hours perched on a stool by his side at the bench learning to make and mend harness. If he told me to run away and play, I retreated, as often as not, to the wheelwright's shop next door, and helped him at *his* work. Any workman within my radius of movement got his share of my company.' Educationally that sort of experience is worlds away from anything that is likely to come the way of town-living Johnnie Smith, whatever may be the efforts of Johnnie's parents on his behalf. Incidentally, if Dr. Philpott will excuse my making the educationally significant point, the respect for precision, handiness with things, ready initiative in the face of new and unexpected problems, and other qualities characteristic of Dr. Philpott's early environment, are markedly characteristic of his adult self also.

The place of religion in education also requires careful evaluation in terms of total effect. The quality of the social experience provided by the schools that are planned and conducted as *Christian communities* is of the highest. Yet mere textual information and 'faith without works' are neither religious nor educative. What use to talk of people as 'members one of another', to bid children 'take no thought for the morrow',

to talk of high purpose and great love, if the school's own human relationships are in conflict, its apparent purposes utilitarian, and its apparent code, in the fierce striving after success in the job or exam. hunt: 'every man for himself and the devil take the hindmost'? Or what sense can 'R.I.' make to a child if between his last school and his present one the only Christian element obviously in common is the text of the Bible; the two schools being otherwise—in values, purposes and human relationships—poles apart?

Final Points

A great deal more could clearly be said on our subject of consistency in educational experience. There has not been enough space available to show, for instance, how inconsistency breeds inconsistency; how the sectionalizing of the educational process, without due regard to its internal logic of experience for the child, promotes sectionalization of the curriculum. For where integration is lacking, inconsistency of teacher attitudes grows, until Joan and Johnnie have not only to deal with inexplicable differences between

school and school, but also differences of values and attitudes between teacher and teacher. Such confusion may well defeat their powers of adaptation, and force them to form their moral attitudes mainly in terms of self-protective expediency against varying adult behaviour. Nor has there been room to assess the effects upon children's minds of different working methods—say in arithmetic—between school and school. Nor yet to consider the relative significance of stages of growth; to consider whether it is not more likely to be in the primary school than in the senior secondary forms that our future citizens are made or marred—so important in all growth processes is the right start.

Yet perhaps what has been said, however incomplete, may suffice to show that the issue of overall consistency between school and school, in social relations, methods, attitudes, ideals, and purpose is no longer merely of academic interest. The weight of evidence is that here above all lies a weakness in the *status quo* if the aim of education be indeed to develop mature personalities equipped and prepared for effective living in a participant democracy.

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CONSISTENCY IN TEACHING MATHEMATICS

Deana Levin, Walworth Secondary School, London, S.E.17.

WHY do we teach mathematics in the schools? Until we have examined this question in the light of modern developments, both educational and sociological, and answered it to our satisfaction, we shall not teach it in the way that society to-day demands.

Mathematics has developed through the ages as a result of man's needs; the concrete came first, counting, exchange, recording, building, and then, as society became more complex and man's inventive power needed synthesis, theory grew as the hand-maid to practice. To-day, in a highly-developed scientific age, mathematics has become equally highly-developed.

Man still needs mathematics in order to live—to buy, to pay his bills, weigh and measure, build; in order to navigate, construct, run machines, farm; finally, to understand and change the world around him.

The basic needs of everyday life demand an understanding of elementary concepts and an ability to manipulate quite simple processes. What are the concepts? Notation, weights and measures, money, fractions. It is useful to be able to measure a piece of wood or cloth to the nearest eighth of an inch and find its half; to know what $\frac{1}{2}$ of $\frac{1}{2}$ is; to be able to calculate by the simplest and most rapid method the cost of $3\frac{1}{2}$ yards of material at $5/6$ a yard.

It is essential to be alive to a problem, to bring one's wits and knowledge to bear on it, to have courage to hammer away at it, to be able to co-operate with a neighbour in its solution. It is also a good thing to be able to set the whole problem out reasonably so that others may follow and understand it.

Here we come to the controversial question—should we teach young children tricks when they are quick to learn them and hope that they will make sense out of them later, or should we present children with problems to solve and help them to find courage and methods to solve them?

The results of teaching young children tricks are unfortunately only too well known to the enlightened teacher. We find them everywhere, in the primary school, in the secondary school, yes, in the grammar school. How do we recognize them? We find children who wait for instructions as to where to put the date, how wide to draw

the margin, how much space to leave after each sum. They are able to do a whole row of almost identical sums after being shown the first one, but are quite blank before one which is put in a different way, or is a variation of the original type. They copy from one another far more often than anyone would believe, both in class and over homework. They know that they must change books to correct answers in class, which is, after all, an acknowledgment of the existence of cheating! These children learn rules, theorems, formulae by heart, and so often cannot do geometrical riders; they dislike the subject more and more, and if they are not allowed to 'drop' it before, they do so the minute they leave school. They have been given a sense of defeat and frustration and have been put in a position where they can satisfy the demands of their teachers only by anti-social behaviour.

Mathematics is often taught by people who are more interested in the subject than in children, and who are too quick at it to realize the difficulties which beset those not mathematically gifted. They put the emphasis on 'tricks' because they themselves do not need the slow mastery of concepts so vital to the majority of children.

There is a small minority of children who see the pattern in numbers and who understand mathematics however they may be taught. They are able to deal with its problems without being put off by changes in methods or teachers. These children lie outside the scope of this article, which deals with the majority of children who are not especially gifted in mathematics; this includes a good percentage of grammar school pupils.

If we agree that it is experience that the child needs first, before coming to theory, we must plan that experience in mathematics to ensure an adequate basis for further development and study. In the infants' school the activities provided give the child experience of number. He learns to count, he deals with bottles of water and milk, plays with scales, cuts paper in pieces, builds with bricks. He gains familiarity with capacity, length, area, volume. He begins to realize time and seasons and becomes familiar with money. In the infants' schools there are countless games involving weighing, measuring, money, building,

and the children learn through playing together and finding out together.

There should be no break at the age of seven, when the child enters the junior school. The activities begun in the infants' school must be carried further. Here it is extremely important for the teacher to have a clear idea of what the children should experience in various fields of mathematics. Material must be provided to stimulate children to certain activities and a check on the child's attainment and development must be made in practice periods. The child's knowledge must be systematized by the skilful organization of the teacher, who can decide what body of knowledge is required only by the study of child-development and psychology, and by close co-operation with teachers in secondary schools.

Up to now the teaching of mathematics in the junior school has been dominated by the selective common entrance examination to the secondary school at 10 to 11 years. Text-books have been written with the examination in view and many teachers who agree with the point of view of this article have been unable to avoid cramming processes into their children in order to give them a fair chance of answering questions on them in the examination.

The more progressive teachers in grammar schools have no use for many of the processes taught to their pupils in the junior school, and the first year in the secondary school has often to be recapitulatory, and to serve as a therapeutic period after the severe cramming. The casualties among the children who nearly pass the examination or who would have passed it if it had not been for the arithmetic are often so serious that in the large classes of secondary modern schools they never recover from their sense of defeat.

Out of 93 girls of 11 to 12 years of age in a three-form entry to a grammar school only one could explain clearly what the word 'area' meant; all the rest were quite familiar with the formula 'you multiply length by width', but could not explain what they meant by this incorrect statement. Out of several hundred children of varying ages in a secondary school, a large number worked the sum $3\frac{1}{2} + 2\frac{3}{4}$ by finding an L.C.M. and working it out in several steps; a surprising number of them found the L.C.M. to be 8 or 16! There are still thousands of children who work out a long multiplication of money by the 'box' method,

because they have been taught to perform this trick with a small margin of error. Many of these children always revert to this clumsy method in an emergency, even if they have subsequently learned and approved of short methods.

There is no doubt that it will require courage on the part of the teacher to abandon the security of traditional methods and embark on the entirely new approach needed for activity methods in the junior school. The actual form of these activities must of course vary from school to school and from teacher to teacher, but the basic principles will be the same throughout—to ensure through experience and interest that the child acquires a related body of mathematical knowledge. This means that every child should be able to measure with varying degrees of accuracy, to the nearest yard, foot, inch, or fraction of an inch; he should understand the relationship between various weights and measures, such as stone, pound, ounce; gallon, quart, pint, and so on. Large numbers of group or individual activities can be based on weighing and measuring. It is interesting for a child to know such things as the average weight and height of people of different ages, to have an idea of the height of a door, a room, a house, and to estimate heights and distances.

Activities in weighing and measuring are bound to involve fractions, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, and if children know the relationship between these and can manipulate them in relation to activities they will be able to generalize with ease when they get into the secondary school. To know that $\frac{1}{2}$, $\frac{4}{8}$, $\frac{6}{12}$, are exactly the same, to be able to say at once that $\frac{1}{4}$ plus $\frac{3}{8}$ equals $\frac{5}{8}$, to understand what the 'equals' sign means so that it is used only in the right place, to know that $\frac{1}{8}$ multiplied by 2 equals $\frac{1}{4}$ —is to have a set of convictions basic to all future work. And it takes terms and sometimes years of real experience to establish these convictions.

It is not within the scope of this article to provide a syllabus in mathematics for any part of the school system, but enough has been said to give a general idea of the topics to be covered in the junior school and to point out that concepts are of primary importance and that unless the child has a mastery of these he will never master the subject.

It is obvious that there must be practice in the simple processes involved in the activities carried out, and large numbers of problems can be made

around each theme. The most useful problems are those made up by teachers themselves to suit their own school. There is a crying need for an entirely new attitude on the part of those who write and those who publish text-books so that we may be provided with sets of cards or books of problems which are closely related to the everyday life of children of varying ages. Individual records should be kept and there must be frequent and systematic checks of the child's knowledge.

Children should always be encouraged to find quick ways of solving problems and, except for periods when they are testing themselves, they should be encouraged to work together. Answers should always be available so that they can check their own work. Clear neat work should be encouraged from the beginning; a sensible balance should be kept between oral and written work.

If children enter the secondary school with a thorough grounding in the concepts of mathematics and without a clutter of rules and complicated processes which hitherto have hampered their progress, they will proceed at a rapid pace and achieve far higher standards. In fact the whole syllabus of the secondary school could then be re-cast, and the following suggestions can only be tentative.

For the first two or three years in the secondary school a general syllabus should be followed. It may be desirable to group children in sets according to their ability in each group of subjects. Each group will therefore complete the syllabus in its own time, as it is essential that children should work at an individual pace. All work already done in the junior school can be systematized and expanded. Initiative should be encouraged and any 'rules' arrived at should be worked out by the group. Different ways of working out the same process should be investigated and quick ways of solving problems always rated high. All methods used should be related to advanced work—for example, directed numbers should be dealt with in relation to work in algebra later.

In this general course, in addition to mastering the processes in arithmetic such as long division, the four rules in fractions and decimals (decimals perhaps coming from the beginnings of a science course), proportion, interest, etc., there should be a great deal of work in practical geometry dealing with angles, triangles, quadrilaterals, circles,

parallellism, as well as constructions involving the use of instruments possibly linked with technical drawing or other practical work. Algebraic concepts should be introduced early as a generalization of familiar material, in order to lead on to theoretical work later.

In slower groups, some kind of project can be introduced, either on a general topic which could include a certain amount of mathematics, or possibly a mathematical topic in its own right. Exercises can be developed around the building of a model house, the laying out of a playing field, a journey round the world, the year on a farm, and so on. A great deal of skill is needed on the part of the teacher to ensure that a related body of knowledge is acquired by the children.

After this general course each school will naturally plan out its work according to the needs of the children in it. Thirteen is not too late to start on any academic course, as the School Certificate or equivalent syllabus can more than easily be covered in two and a half or three years by a pupil who has been properly grounded. Technical courses, or, in fact, any courses involving mathematics, will be taken up with ease by normal children who have been given the sense of security and power over the subject by means of the method advocated here. There should be a place in the syllabus for the history of mathematics, but what is now called 'civic arithmetic' belongs to a course of civics and local government and not to the mathematics course.

In order to produce a new attitude to the teaching of mathematics in the schools and to ensure a continuity that will give the child a complete education from five to school-leaving age, many things will have to happen. The heads of infant, junior and secondary schools will have to get together; class teachers in junior schools and specialists in secondary schools will have to get together; teachers and publishers will have to work out new text-books; training colleges will have to invite teachers from schools to talk to their students, secondary school teachers to talk to junior school students, and *vice versa*. Above all, teachers must be encouraged to study children rather than subjects, and to see their own special subjects as part of the whole educational process, to keep an open mind, and to realize that to become complacent and satisfied that they have found *the* way to teach, is to become static and to lose the awareness which is essential to progress.

EDUCATION AND THE NATURE OF CREATIVENESS

David Jordan, Dudley Training College, Worcestershire

ANYONE who studies the educational literature of our time or surveys the changes in our mode of conducting schools and colleges during recent years will become aware of a shift of emphasis. When grammar school education was extended in the early years of this century the pattern of these schools was based on the old public school tradition. Corporate life was organized on a hierarchical pattern with no clearly defined executive area for the staff and few really democratic opportunities for the pupils. Houses, prefects, mark systems and reports, bolstered up with detentions and even expulsions, became the recognized means of administering community life. The prefect, for example, was in most cases entirely responsible to staff and head, never to the rank and file of the school, so that pupils tended to accept present compulsions in the hope that acquiescence and conformity might eventually bring to them also the reward of power. The author of *The Guinea Pig* showed clearly how much the old system depended on the exercise of power rather than the understanding of the needs of situations, and to that extent it failed as a medium of social education. The resultant tidy institutional pattern made administration easy. A school could be run with reasonable success even if the person in charge had little skill in the management of situations and small facility in the understanding of persons. But when the headmaster was a mature and well-balanced person, interested in individual development in the broadest sense and not merely in formal and measurable results, humour, proportion and a certain warm humanity was added to the tidy institutional framework.

The Form and the Spirit

Human beings have a happy habit of proving more enlightened than the creeds they appear to hold or the traditions they inherit, and so, not infrequently, outmoded forms of institutional management are enabled to live on because the spirit is only partially subservient to the form.

This certainly seems to have happened in our grammar school system in which the form and pattern has not appreciably changed though the

spirit and intention have been transformed. There are still a few inflexible minds which worship the imposed rule and the prescribed regulation, but in general the idea of a school as a living community rather than a regulated institution is now commonly accepted.

This means that we organize our schools so that children can discover from experience the real compulsions of social living. There is, we know, a great deal of difference between the order imposed upon a group through fear of arbitrary authority and the disciplines learned through an understanding of the needs of the situation. For example, we no longer consider that a 'good disciplinarian' is a person who can stand in front of a class of children and reduce them to complete silence and absolute stillness because they are afraid. We tend to reserve the term for a teacher who has established good personal relationships in his classroom and can get the children working on material which means something to them and is therefore appreciated. Such a group exerts its own compulsions on individuals when they are necessary, but they are the compulsions exacted by the job in hand, not the result of the teacher's need to experience the satisfaction of power.

We believe increasingly in a functionally free society—a society in which each person is as free as the common job will allow him to be. Only in such a society can child or adult have an opportunity to reach fulness of stature. Fear prevents honesty of intercourse, perverts human relationships and inhibits growth. Only in an atmosphere of freedom and active good will can the creative capacities of individuals find full expression. We know that there cannot be any absolute freedom, but we want the necessary limitations to result from a normal social conditioning, not from arbitrary personal domination. In earlier days it was only in a few progressive private schools that such conditions could be found, but their example has gradually been followed within the State system. In a growing number of schools conditions are being established which are conducive to individual freedom and social well-being. Without such a change the

outlook for democracy as a way of life would be very dark indeed.

How do we justify our Work ?

On the side of school work a similar change of attitude has come about in this century. In the early struggle to establish satisfactory standards of work it was natural that the traditional formal disciplines in the classroom should be stressed. Drill methods and techniques gave to both master and pupil a sense of direction and a sense of security. Carefully prepared text-books provided a progressive sequence of work and made it unnecessary for the teacher to think out his own syllabus. The pupil knew that it was Book III this year and Book IV next ; and that if Chapter VIII was covered in the last lesson then the next lesson would deal with Chapter IX. Even the test questions on the material in the chapters were often provided at the end of the book. A comforting routine was thus established in the classroom and the progress of individual pupils was measured by frequent tests and terminal or yearly examinations. Only very occasionally did a parent question whether Johnny's inability to remember the subject matter of Chapter VIII necessarily meant that he was 'bad at history', or that because he got bored with rather dull lessons he was 'idle and inattentive' by nature. In the main the routines were accepted by pupil and parent alike.

When a particular procedure was challenged and could not be justified in terms of itself it was given a spurious psychological justification through the old form of the doctrine of the transfer of training. For example, much of the formal grammatical work in language, both in English and in foreign languages, was justified as a training in logical thinking rather than as an aid to linguistic facility. Mathematics was also justified as

a form of general mind training rather than in terms of its own usefulness. Obviously this sort of criterion for selecting the activities of boys and girls in school was extremely difficult to challenge. The prevailing idea that the mind was split up into 'faculties' which could be trained and made more efficient seemed to support this view and enabled routines to be justified which might otherwise have been rejected. The pursuit of what was mentally unpalatable or physically disagreeable was also encouraged on the ground that it disciplined and trained character. The quaint notion that a boy was best trained through doing something he disliked endured for a very long time, as though harmony of the personality could be achieved through irritation and frustration, and an unintelligent and uneconomic use of one's time.

Later forms of the doctrine of the transfer of training, based upon scientific research, have taken away some of these earlier and easy justifications. We now know that the mind is a unity, and is not merely a group of separate 'faculties' which can be trained and strengthened

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in isolation. We know that transfer of training does take place, but only under certain conditions. For example, we do not necessarily make a boy neat in all his work by insisting on neatness in arithmetic. But if he understands the importance of neatness in a variety of activities, and accepts it as an ideal to be attained, he may develop a sentiment for neatness which shows itself in everything he does. If we develop a routine habit it tends to be tied to the area of activity with which it has been associated; if we develop an understanding and acceptance of a principle it may be applied over the whole range of experience.

Now that we know more about the functioning of the mind and the development of attitudes we are stressing in all our school work the importance of interest and understanding. Most of the new approaches in every type of school are based upon the motivation of interest, and take account of the aptitudes and stage of development of the pupils. We now face a position in which we cannot solve our educational problems by arbitrary imposition or salve our consciences by reference to the untestable by-products of formal training. Therefore we are beginning to examine afresh the social assumptions and values inherent in our school routine. A superficial re-examination will not serve our purpose. Our school techniques must help to bring about harmonious and balanced development, not merely to achieve success in certain school routines. Only as we come to understand the fundamental movements of the mind and spirit can we effectively relate technique to purpose.

The Nature of Creativeness

We must, for example, consider the nature of creativeness, for the apostles of the new methods in education seem to lay great stress upon this. In the November, 1948, issue of *The New Era* several contributors emphasized creativeness in relation to activity methods of various kinds. Mr. James Hemming wrote that 'children co-operatively dramatizing a part of a book . . . are *contributing creatively*, not merely reproducing the creation of another'. Miss Annette Fowler said that we have not explored the uses of activity work in heightening sensitiveness and *creativeness*, and Mr. S. G. Porter wrote, 'for the child "activity" means a *creative experience*, intellectual, emotional and physical.'

For the present purpose I do not wish to ask

whether a sufficient outlet for creativeness has been given in schools, I want rather to ask what creativeness is and to examine its nature and mode of functioning.

It would seem that the writers I have quoted think of creativeness in the sense of a unique individual arrangement of facts, or materials, or of human relationships. Since the 'arrangement' has to be unique and individual it cannot be imposed from without or result from mere imitation. The uniqueness which is the mark of creativeness does not lie in the particular facts assembled or the kind of materials used but in the new relationship which is perceived and established. We do not create something out of a void, we assemble materials and ideas differently so that a relationship which was previously dimly perceived becomes clear and obvious both to ourselves and to other people.

A good many contributions in the varied phases of human expression are made by people who are more interested in demonstrating their own cleverness than in arriving at truth. Their achievements may be impressive, they should not be regarded as creative; for creativeness results from motive and not merely from performance. We have plenty of consciously clever people and some of their artificiality is encouraged in the early stages by methods of education which place a premium upon the meretricious half-truth and encourage insincerity. When, for example, children are asked to write purposeless compositions on topics that mean nothing to them they are being given practice in insincerity as well as in English. Debates as a form of interchange of opinion and ideas have the same drawback. They encourage a consciously clever display of the froth of one's mind with the intention of putting one side of an argument dressed up as truth. Since truth resides in balance and relationship the debating technique is not the way to discover it. In one sense the compulsory exercise and the debating point may be regarded as constituting a unique individual arrangement of facts and ideas, but they do not possess any quality of creativeness, because, as I shall show later, they result from the operation of the conscious mind alone. They are a sign of effort and diligence, but they do not involve any travail of the spirit.

I have stressed the fact that we need to distinguish between creativeness and conscious

cleverness. Much confusion arises from our failure to do this. Every truly creative act is the result of the incoming of the unconscious into the realm of the conscious, and this type of creativeness cannot be forced or impelled by an act of will.

Elgar once wrote, 'I never sit down and say, "Now I will compose". The thing is inconceivable to me.' We must labour in order to master the techniques of expression, but the acquiring of a technique makes a technician, it does not bring into being a creative artist. T. S. Eliot says in his introduction to the selected poems of Ezra Pound, 'The poet must be working, he must be experimenting and trying his technique so that it will be ready when the moment comes to strain it to its utmost.' That is true. But we may learn how to say things and still have nothing significant to say. The remedy for this is not a straining after expression, but an enrichment of our mental storehouse through more reflection and meditation.

'Think you amid this mighty sum
Of things for ever speaking,
That nothing of itself will come
But we must still be seeking?'

Most of us are aware that the really significant things we think do have in them something of the nature of revelation. It is not so much that we search after something, building up the new idea by moving logically from step to step. Rather we find ourselves waiting, in a quiescence like the hush that falls before the noisy chattering of birds heralds in a new day. The cycle of events in our mind has to run its course if anything of importance is to result. The ideas which we strain after continuously come to birth with the lack of vitality which marks the prematurely born. Ideas have to have a proper gestatory period if they are to emerge in the fullness of time with reasonable strength and vigour and a good chance of survival. Some people manipulate their own mental processes on the same principle as the small boy who each week dug up the bulbs in his garden to see if they were growing! And to some extent much of what used to be regarded as sound teaching was of the same nature. It may be that the poverty of the performance of many children who have survived ten years of education in our State schools is due to the fact that at no time have the things they learned had

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a chance to fall into place in their minds. Their minds have been prodded but not provoked, their powers of recapitulation eternally tested, their energies always diverted into channels chosen by another until they are sapped of both the power and the desire to think and act creatively.

If we are to discover what it is profitable to do with children in the name of education we have to consider the nature of creativeness and the things which minister to its growth. I have said that it cannot be forced, nor is it the outcome of conscious effort. It results from a readiness and an adjustment of the total personality. It is most easily provoked in persons who can accept themselves completely and who then can wait, in sincere humility, for the movement of the spirit which must accompany all true revelation. Unfortunately our Western world has a strong belief in the need for production and a declining hold on the sources of revelation. Eastern mystics have stressed the necessity for meditation and reflection, and have developed techniques for making available the psychic forces inherent in each one of us. But we have not yet learned that 'the Kingdom of God cannot be taken by force' and because of our pre-occupation with the externals of life are failing to develop the inner resources from which real vitality springs. Of our present religious sects only the Quakers seem to have realized the importance of communal silence as a source of strength and revelation and reconciliation. That may explain why their social contribution is out of all proportion to their numbers.

As Buber says, 'Any command that a great character takes to himself in the course of his development does not act in him as part of his consciousness or as material for building up his exercises, but remains latent in a basic layer of his substance until it reveals itself to him in a concrete way. What it has to tell him is revealed whenever a situation arises which demands of him a solution of which till then he had perhaps no idea.'¹ It seems that the unconscious is compounded of all our significant knowledge and experience, and that our evaluations of particular experiences and our perceptions of particular forms of knowledge do not lie like articles in a storehouse waiting quiescently for the moment of recall. They take on a volition of their own

beneath the level of conscious perception and can emerge in to consciousness in moments of revelation with new relationships established between them. Only in such terms can we explain how in quiet reflection, or in harmonious discussion, a whole sequence of ideas can emerge into consciousness so positively related that truth is immediately revealed. We are ourselves surprised by the revelation and cannot relate it to any of our former conscious processes.

Yet experience also suggests that such linking at the unconscious level is not fortuitous. It is not the result of chance or accident. It does not happen inevitably or merely through the interplay of particular ideas or experiences. It is a function of a person, although at a level which is not yet clear to us. It happens in people whose personality is wholeheartedly directed towards the completion which is final Truth. They are the people whose sense of inner security makes it possible for them to face the reality of themselves and the world. They do not need to hide themselves behind a façade of conventional appearances, to bolster up their ego with a sense of intellectual superiority, to achieve social acceptance by evasion, or to escape from life into a phantasy world of their own creating. They do not expect to avoid pain, but hope to achieve the courage to meet it. They know that the price of revelation must be paid in experience if the moment of revelation is to be achieved. Like Jacob they wrestle with God and say, 'I will not let thee go except thou bless me', and it may be true that God wrestles with them also, saying, 'I will not let you go unless you accept me', and revelation only comes to a man who is more concerned about the truth than about himself.

Creativeness in Personal Relationships

I have suggested that creativeness manifests itself in a unique arrangement of facts, or materials, or human relationships. Some people may wonder why I include human relationships. But it seems obvious to me that if a person is capable of *living creatively* at all it is in the sphere of human relationships that he will most fully express himself. The creative person expresses himself in a positive outgoing towards other people and towards life situations. People are not things to be used for his convenience, tools by which he may obtain his desire, but a living part of the fabric of his existence, the

¹ 'The Education of Character' printed in *The Mint*. Ed. Grigson (Routledge) 1946.

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rather than from any personal volition. Such relationships provide an externally satisfactory fabric for existence, preserve him from any sense of responsibility towards other people as persons, and give him the experience of pseudo-positive action at no personal price. They imply a retreat into a security purchased by withdrawal, by denial of opportunities for growth, by refusal to pay the price of salvation.

My conception of the creative individual is very similar to Martin Buber's description of 'a great character',¹ though I wrote my own thoughts down before I happened on a reprint of his address in the 1946 edition of *The Mint*.²

Buber says, 'In spite of all similarities every living situation has, like a new-born child, a new face, that has never been before and will never come again. It demands of you a reaction which

evidence of the universal creativeness which is part of the ultimate purpose.

The uncreative person uses other people and life situations as a means for the projection of his own personality. He is the person who wishes to mould, to shape, to determine the course of life for other people. He confuses dogmatism with faith, and lacking faith in himself and the positive virtues of other people he tries to impose a creed, to impress a maxim, to enforce a rule, to substitute the mechanics of an habitual response for the life-giving variety of a self-applied principle. The uncreative person avoids *real* personal relationships and operates during most of his experience as a functionary—he is acting as a husband, a friend, a lover, a teacher, an administrator, a business man, and so on. He does not function as a complete and unified person responding to the variety of his experience in different ways, but he responds to life in a compartmental fashion, each compartment having its appropriate ideal, mode of functioning, and habitual response. In most of his relationships he takes refuge in the impersonal, in relationships which derive from the pressure and compulsion of circumstances

cannot be prepared beforehand. It demands nothing of what is past. It demands presence, responsibility; it demands you. I call a great character one who by his action and attitudes satisfies the claim of situations out of deep readiness to respond with his whole life, and in such a way that the sum of his actions and attitudes expresses at the same time the unity of his being in its willingness to accept responsibility. As his being is unity, the unity of accepted responsibility, his active life, too, coheres into unity. And one might perhaps say that for him there rises a unity out of the situations he has responded to in responsibility, the indefinable unity of a moral destiny.'

Observation in schools shows quite clearly that the most important quality in a teacher is this capacity for creative human relationships. The teacher who possesses it finds in each successive group of children the source of new discovery and the possibility of a new co-operative venture. Each year group provides a new growing point,

¹ 'The Education of Character.' An address to Palestinian teachers at Tel Aviv, May, 1939.

² *The Mint*. Edited by Geoffrey Grigson (Routledge & Sons), 1946.

for we are stimulated more by vital relationships than by teaching methods. But the uncreative personality set in a position of authority in the classroom exploits the situation for his own advantage by creating an unnecessary sense of dependence in his pupils, considers the pedagogical result as more important than the development of personality, and, not infrequently, indulges in corporal punishment to satisfy his perverted sense of power. Because the teacher cannot escape being involved in human relationships it is most important that he should find in them a possibility of creative expression; for if he cannot do so then disillusion and embitterment will result early in his teaching career. So 'to him that hath shall be given, but from him that hath not shall be taken away even that which he hath.'

Purpose and Creation

The idea of creativeness must presuppose some rhythm or purpose in the world, for without purpose life is reduced to an accidental assembly of persons, things and incidents. No one secure in the sense of continuity and the rich variety of his own experience could conceive life in such

pedestrian and purposeless terms. The denial of purpose in the universe is a counsel, not of despair, but of emptiness, and out of emptiness creation is not possible. The elements favourable to creation must pre-exist either in the material universe, in human relationships, or in the minds of individual men if creativeness is to be possible. The individual or the society lacking a sense of purpose is already half-dead and its creative capacities must atrophy also. But if creativeness lies in the quality of operation rather than the nature of the action then clearly only a particular type of purpose will enable creativeness to be released.

So we need to ask ourselves the question, 'What kind of purpose will enable an individual or a society to live creatively?' For people who adhere to particular religious dogmas or denominational creeds the answer is easy, though perhaps more vague and less satisfying than they are sometimes prepared to believe. They will say 'to do the Will of God', or 'to follow Christ's leadership', or 'to fulfil the Law and the Prophets', or 'to keep the precepts of Confucius'.

But these are not really much more specific than to talk of a 'quality of operation'. The

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well-worn phrase often brings us a spurious sense of security by preventing us from asking the kind of questions we need to ask if a clearer conception of truth and an immediate sense of purpose is to emerge. When children ask fundamental questions about the nature of life, such phrases as 'the Will of God' have very little meaning and are of very little help. They may be enquiry stiflers used by lazy adults who had ceased to ask questions themselves about the nature of life and purpose in the universe. Moreover, the difficulty about answering our questions in terms of a *particular* religious faith is that we cannot find an answer which can 'speak to the condition' of *all* men. Our answers only make sense within the narrow circle of the adherents of our particular religion, or worse still, within our particular denomination or sect. Can we give any answers which will appeal to that which is universal in men? I think we can.

But first we need to recognize that in order to understand the nature of God we have often made him in our own image. We have mistaken our own pedestrian prejudices for ultimate truth, the social conceptions of our time have been given a Divine sanction which was never theirs by nature, and we have demanded from others conformity to our own ways of thinking as the price of salvation. It is true that when I think of the qualities in a person which enable him to be fully identified with a creative purpose I think in terms of 'the Christian life'. Given our particular heritage little else is possible. Few of us can have had the opportunity to appreciate any other philosophy or means of salvation in any adequate sense. We may read of Buddhist ideas, or the precepts of Confucius, or the Moslem way of life, but such experience is merely the mental equivalent of an isolated journey to a foreign country whose language we do not speak and whose customs we do not understand. But though for us it is the Christian way of life which we seek after we ought to be careful that, as far as is possible, we express the universal in terms which can be universally accepted. Only as we come to a universal conception of truth can the universal purpose be served, and our forms of expression ought to be carefully devised so as to promote a sense of unity among men of good will everywhere.

The creative life is one set free from a morbid preoccupation with self, for only he who is prepared to lose his life can finally save it. We need

a sense of dedication to a purpose outside ourselves, a purpose that can be expressed in qualitative terms. We need to seek the positive good of our fellow men, not in any stultifying sense of our own self-righteousness, but in the spirit which makes it both necessary and possible for us to serve our fellows without expecting or creating any sense of obligation. We need to contemplate and reflect on things and people of good quality, 'Whatsoever things are pure, whatsoever things are lovely . . . whatsoever things are of good report, think on these things.' We need to be able to appreciate and respect the travail of the spirit in others even when it does not manifest itself in ways which are to us completely acceptable. We must believe in the honesty of intercourse which makes real things possible between people. So much of our life is unreal rather than unworthy, we talk a great deal but never say anything, we dress up our actions and titivate our faces lest they should be seen as they really are; we talk about fellowship but merely evolve organizations; we peer at people over our pretentious psychological barriers which we reinforce with class distinctions so as to reduce the human impact. To live creatively is not an easy or a superficial thing. It brings us into contact with the eternal verities. It can be simple or complex according to the degree of our participation and the quality of our endeavour.

True creativeness is the incoming of the future into the present, in the vision of the artist, the heightened perception of the statesman, and the prophet's foretaste of finality. Where they see clearly, we lesser men see through a glass darkly. To each of us some vision is vouchsafed—and in our devotion to the limited truth we see is contained the promise of our own future.

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BOOK REVIEWS

Contributions to Psycho-analysis, 1921-1945. Melanie Klein. (*International Psycho-analytical Library*). Hogarth Press and Institute of Psycho-analysis. (21/-).

Psycho-analytic theory and practice has been vigorously developing during the last decades, particularly as a result of the growth of techniques for child-analysis. But the intelligent layman who wishes to know something of its general direction and is prepared to undertake hard reading, has nevertheless been largely thwarted; for many of the scientific papers that are landmarks in this development have been available only in technical journals. There has of course been Melanie Klein's *The Psycho-analysis of Children*, but the form of that book is such that it is difficult to trace the historical development of the ideas presented; thus the layman was liable to feel that he was being precipitated into a strange world without sufficient bridges offered by which he could even hope to link what he was presented with to his own experience. Now, with the publication of these collected papers, the links are far more apparent, for the papers are presented historically, beginning with a translation from one first read to the Hungarian Psycho-Analytic Society in 1919.

This first paper contains a record of observations of and conversations with a child in his own home. Although such a procedure is far indeed from child-analysis as subsequently developed, and goes against its first principle of the guarded and controlled situation of the play-room and analytical hour, the paper is illuminating historically; for it shows how its author, equipped with classical Freudian concepts, sought to apply them in a practical attempt to help a child's difficulties of intellectual development. The next paper, on 'The Rôle of the School in the Libidinal Development of the Child' (1923) gives material from actual analyses of children of school age, and in the third paper (also 1923) there is put forward the claim that analysis in early childhood has a marked effect on subsequent educational progress. Amongst later papers there is 'A Contribution to the Theory of Intellectual Inhibition' (1931), and also 'The Early Development of Conscience in the Child' (1933); this latter should be of particular interest to those teachers who are already familiar with the classical Freudian concept of the super-ego and who wish

to know in what ways experience of child-analysis has led to an enlarging of this concept. The last paper, 'The Oedipus Complex in the Light of Early Anxieties' (1945) includes material from a child-analysis which is particularly useful for presentation because drawings played an important part in the analysis.

It was Otto Rank who said that the classical Freudian position was pessimistic in its theory, optimistic in its practice. Readers may find it hard to accept those interpretations of children's play that presuppose an intense early primitive destructiveness; they may feel that this offers a too-pessimistic view of human nature. But they will also find that this is only one side of the picture of childhood here presented; for there is no doubt that the interpretations given do take into account also the depths of repressed love and desire to cherish as well as repressed hate and desire to hurt and destroy. Some of those teachers who do undertake the task of reading this book may find that their reward is a most vivid realization of the intensity of every child's moral struggle, a realization which may make all the difference when the teacher has to deal with apparent callousness and incorrigibility in certain children. For Melanie Klein's working hypothesis is that underneath the apparently callous behaviour the love is there; only it is deeply denied because of the intolerability of knowing that in certain circumstances one cannot help, at least in imagination, hurting and destroying what one loves.

Readers may differ in how far they feel the play activities described here do provide the evidence for confirmation of the theories put forward, and may question the view of human nature which has been developed from such evidence. But there is no doubt that such a mass of material does provide a challenge, as well as a great stimulus to therapy. Also the theory developed from it, enlarging upon Freud's work, does at least offer coherent explanation for much that is otherwise left unexplained in the bewildering variety and apparent unreason of human behaviour. It does offer terms in which the crucial issues can be discussed and further facts looked for, even though in another fifty years' time such explanations may have had to be modified in the light of further discoveries, and by having been included in a wider context.

Marion Milner

Transfer from Primary to Secondary Schools. *Report of a Consultative Committee appointed by the Executive of the National Union of Teachers.* (Evans Bros. 7/6).

The Committee's terms of reference were confined to an examination of the question of transfer. Consideration of the existing conventions concerning age of transfer and types of secondary schools was, therefore, outside its scope. This was no doubt wise, since the Committee was forced to confine itself to one of the most difficult problems facing education to-day but, because unproven premises had to be accepted, there is about the Report—despite its thoroughness and importance—a *pis aller* fatality. Although no new outlook has emerged, the Report is valuable for its detailed investigation of varying methods of procedure throughout the country, for its recommendations and, not least, for the many wise comments that make it almost a treatise on education.

Here are some of the more important recommendations:

All tests applied on an area basis should be standardized objective tests with appropriate age allowance.

Standardized objective intelligence tests should be taken by all children in the 10-11 age-groups in each area three times in the course of the last year at the primary school, each test to be preceded by a short practice test.

The attainment of a child in the primary school curriculum should form an essential part of the evidence on which allocation is based.

The teacher's opinion (of the child) should be expressed in the first instance in lists, one relating to each form of secondary education for which there is competition, showing the order of priority of claim of his pupils. The priority lists should be standardized scores for the purpose of combination with other scores.

If it is desired to allocate on a school basis, priorities of claim for each form of secondary education for which there is competition should be established within each primary school on the basis of a combined score representing (a) intelligence, (b) attainment in the primary school curriculum, and (c) the primary teacher's assessment of the needs of the child.

Local education authorities should encourage their officers to undertake research into the problems of allocation as they arise in their areas, to experiment with new methods under scientifically-designed

controls, and to keep records of the subsequent careers of all pupils from a selected group of primary schools.

The explanatory matter and various tables set out in the appendices are evidence of the completeness with which the enquiry was conducted.

Although the Committee considered 'not philosophies but present available evidence' some of its comments are no less significant than are the recommendations themselves.

Intelligence tests come in for much worried criticism. The Report rightly deprecates coaching for these tests, but its explanation that they should be taken 'under the most equal conditions' could have been more happily expressed. Referring to the tendency to interpret from intelligence scores a precise order of merit it remarks, 'We are in danger of stretching our technique beyond the bounds of its valid application.'

And is not this the ultimate word about the validity of all tests? 'If we add the scores on the best-designed battery of tests, the result is a number and not a boy, and John Smith when we have weighed him and measured him is still a human person who eludes all our measurement and mechanics.'

The Report views the primary school with understanding and sympathy. '... the primary school should be left completely free to concentrate all its attention on the immediate needs of its pupils. . . . They should learn to trust themselves and their own ability to discover rather than to absorb passively what the teacher teaches. . . . These things are possible only in circumstances of freedom—freedom of the child, and freedom of the teacher to serve the needs of his pupil. It is in these respects that the work of the primary school will suffer most from imposed haste and external constraint. . . . The last year in the primary school should be a time of joyful expectancy, not an agony of suspense and anxiety. Least of all should it be marked by a sense of inferiority and the sting of failure.'

In the light of these noble words it is a pity that the Committee was not prepared to establish a principle. 'Six months before the examination,' says the Report, 'the teacher knows that it is within his power to effect a considerable all-round improvement in the results if he goes about it in a certain way. He may also know that he would better serve the immediate needs of his pupils if he followed a different course. Knowing the importance of the issues for the future of his pupils, the teacher has to decide, before his own conscience,

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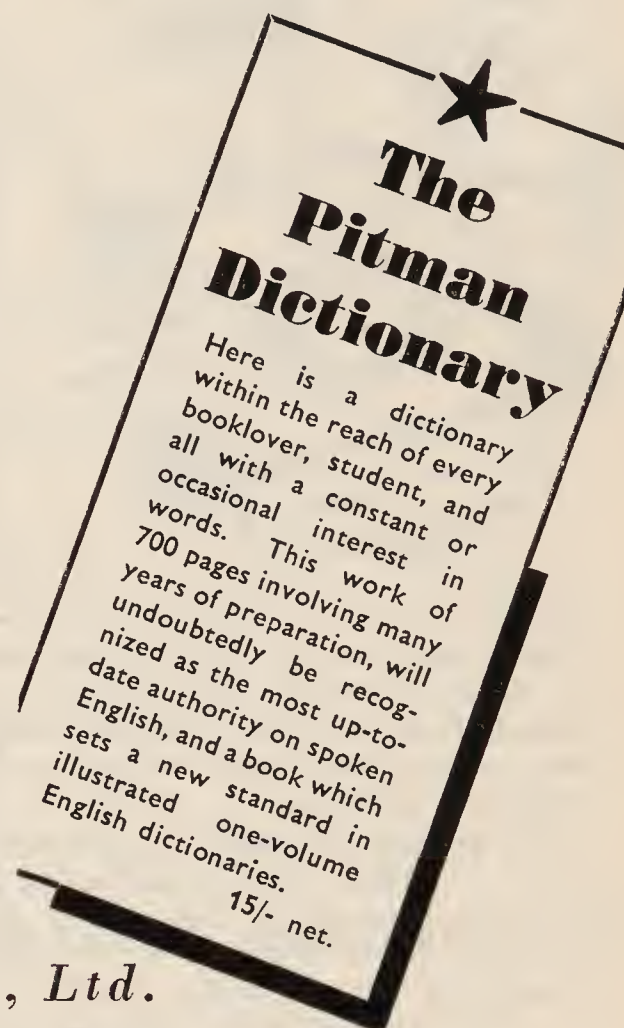
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how far he ought to go in the subordination of immediate educational need to advantage in the future. It is a difficult decision to make, and we are not prepared, in the circumstances which now obtain, to tell the teacher where his duty lies.' (The italics are mine.) True, it goes on to state that educational administration should secure that a teacher should never be faced by such a choice, but had the Committee come out boldly and unequivocally on the side of the Child it would have helped immeasurably towards achieving that freedom in the primary school for which, earlier in the Report, it had so eloquently appealed.

A. A. Bloom

Beyond Atlantic Breakers—Palm and Pine. Both by C. Midgley. (A. Wheaton & Co. 2/6 each).

Beyond Atlantic Breakers is a Human Geography of North America for use in Secondary Modern Schools, the outstanding feature being the large number of excellent photographs. Most of the sketch-maps and the diagrams (particularly those illustrating climate) are traditional in design and may lack appeal. The few dia-

grams on trade make simple comparative analyses, and are effective aids to comprehension.

An attempt to write a geography book for Modern Schools which is not only right up to date but which deals in simple language with the subject from its social and economic aspects is one to be commended. This is not always easy. The author, writing of the 'South' states, 'It is not considered proper, for example, to address coloured folk by the courtesy title of "Mr." or "Mrs.".' Without disputing the truth or otherwise of such a statement, its appearance in cold print may create in the child-mind a totally wrong impression. At the same time it does nothing to promote in the reader a sympathy with the victims of racial prejudice.

Palm and Pine is a Human Geography of some of the peoples and some of the lands of the British Commonwealth, suitable for use in Secondary Modern Schools. An outline history of the Commonwealth forms the introduction. Each of the Dominions is dealt with separately in the first part of the book. The Colonial Empire forms the subject of the second part. The book is well illustrated with photographs and a series of map summaries shows the Natural Regions

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show 'history in the making'; but as the Hammonds have so brilliantly shown, there is more to the nineteenth century than that.

Nevertheless the booklets are absorbing reading, and stimulate research farther afield. Upper-form teachers will find them useful for occasional use; and they are very suitable for discussion by adult education groups. They are extremely well produced at the price.

W. L. Nixon

Adventures with Puppets. E. B. Beard. (Oxford University Press. 5/-).

In this little book, Mrs. Beard describes the experiences of herself and her two young daughters when they started their own puppet theatre. They began without any knowledge of puppetry and worked out their own methods as they went along.

These do not always compare favourably with the better-known methods. For example, Mrs. Beard admits that she models the face first and then decides 'what sort of person it wants to be'. I think this is a bad principle on which to work. If a puppeteer has to allow a lump of soggy paper to take what shape it likes, then either he is lacking in skill or his method is not satisfactory.

Her chapters on properties and musical instruments are very interesting, though her methods seem unduly complicated. A puppet can never be realistic, and to attempt too much realism in properties and surroundings may destroy the illusion.

However, the purpose of this book is to encourage young people to experiment with puppetry for themselves rather than to give instruction in the methods to be adopted, and in this it should succeed. It is a difficult book to put down and the reader gradually shares Mrs. Beard's obvious enthusiasm, helped by a good selection of photographs of her own puppets and some clever drawings by her elder daughter. I am sure many of her readers, young and old, will be anxious to get started on their own puppets; nobody should think it too childish.

The important thing is to produce a show which will please the audience, and the means of achieving it must be worked out by the individual, using other people's experience as a guide rather than a blue-print. Mrs. Beard has an extremely good knowledge of stagecraft, and her general hints on production and running a puppet theatre may well be followed. The shows she puts on with the help of her daughters sound delightful, and I would welcome an opportunity of seeing one.

Frances Peett

of the Dominions. The problems of the Commonwealth are presented in simple language, and this volume might be the basis for lively and informed class discussions.

N. Hackett

History in the Making, ed. Dona Torr. The Nineteenth Century, Vol. I, 1815-1848, ed. Max Morris; Vol. II, 1849-1879, ed. J. B. Jefferys; Vol. III, 1880-1900, ed. E. J. Hobshawn. (Lawrence & Wishart. 5/- each).

There are two separable aspects of historical study: the facts, and the inferences and generalizations based on the facts. The teacher must take both these aspects into account: he must in some way make the facts available to his pupils for digestion; and he must (if he is a good teacher) encourage and guide his pupils in evolving the inferences for themselves according to their intellectual powers.

There was—and may still be—a tendency for teachers to supply both facts and conclusions *ex cathedra* in the form of endless dictated notes, or even by the imposition of a text-book to be 'learnt'. A healthier trend—and one infinitely more satisfying to the pupil—is that of introducing the facts as

far as possible in the form of original written sources. I think I should not so have dreaded 'Roman History' had anyone introduced me to Cicero's letters, for instance—and I wish Thornton Wilder would write a school text-book in the style of his brilliant but partly fictional *Ides of March*.

As history approaches our own times, however, the mass of material which the professional historian must take into account becomes overwhelmingly bulky, and the ordinary teacher must be grateful for the publication of anthologies and selections. If he puts these into his pupils' hands and encourages them to draw their own conclusions, he awakens their interest, exercises their judgment, and prepares them for taking a critical interest in the works of the great historians.

A difficulty arises, however, in that the principle of selection may reflect unduly the anthologist's bias—a difficulty illustrated by the booklets under review. They offer an excellent selection of matter to illustrate the growth in the political and economic influence of the 'working class' between 1815 and 1900—but the selection is obviously influenced by the Marxist theory of the class-war, as the small but significant amount of explanatory matter shows. If the class-war is history, then these booklets indeed

Song of a Falling World Jack Lindsay (Andrew Dakers, 18/-).

How much does the modern Sixth Former know about the late Roman Empire? We speak glibly of Gibbon, but how many read him? The classicist draws a line after Marcus Aurelius, the historian likes to make a fresh start some centuries later, and, as to literature, it is assumed that the Silver Age followed the Golden, and that there was then a dead season until the Romance languages came into blossom.

Mr. Lindsay brings to Roman culture that love and knowledge which it is now customary to lavish on the Greeks alone. Surveying Latin literature between A.D. 350 and 600 he sees this period not as a mere decline and fall, but as an age of growth and change. 'The cultural evidence,' he says, 'goes far to support the thesis that from the second century A.D. onward the Empire was moving towards mediaeval forms.' Art historians have traced this process in their own fields. He does the same in poetry. And, as the average reader hardly knows that there *was* any poetry, except for the *Pervigilium Veneris*, he gives us all that he finds most significant, in a series of effectively-translated examples. The book is thus both an anthology of late Roman verse and a well-argued thesis.

The anthology contains a good deal which could be enjoyed by quite young readers. Ausonius's verse-cameos of his family and academic colleagues at Bordeaux; Claudian's fierce invective against the eunuch Eutropius, or his dramatic story of Proserpine; the vivid account of a sea-trip by Rutilius; the autobiography of Paulinus of Pella, amusing because it is such obvious prose in verse . . . these, and other poems, illuminate an age usually imagined as unrelievedly dark, and remind us that Alaric and Attila were not the only figures in the scene. There were others, living less eventful lives, with an eye for Nature and a pretty girl, and a sense of humour though the Empire might be falling. People, in fact, like ourselves.

That is where the book has a relevance for every one of us. That cultures rise and fall is a commonplace, but, as Mr. Lindsay points out, this late Roman period is the only one in history which we can still study through the utterances and personal reactions of those living at the time. Rome was not just a political unit, it was the whole of civilization. Our own civilization staggers to-day under comparable shocks. If men *can* learn from history, it is this neglected period which now contains the most valuable lessons.

The commentary which links the various divisions is for Sixth Formers and adults only. It is a pity there is no index, so useful when a book is to be argued over. And this book offers plenty of discussion material.

Geoffrey Trease

Climbing Our Family Tree.

Alex Novikoff. (Lawrence & Wishart, 10/6). **From Head to Foot.** Alex Novikoff. (Lawrence and Wishart, 10/6). **The Heavens Declare.** I. O. Evans. (Warne, 6/-).

Here are three vigorous and, on the whole, successful attempts to present science in a form which children will read for pleasure as well as information. Dr. Novikoff, a biology teacher at Brooklyn College, New York, deals with evolution and with the workings of the human body. It is useful to put oneself in the place of the average young reader and turn straight to those passages in the second book which deal with sex. The explanations are at once seen to be terse, frank, and accurate. Seymour Nydorf's black, red and blue illustrations contrive to be decorative without ceasing to be scientific. It

seems likely that many a young reader, having satisfied his more obvious and compelling curiosities, will be induced to read the less alluring sections on digestion and blood-cells. Into these other sections both writer and artist have allowed humour to enter, without degenerating into flippancy, and the information is conveyed vividly. A similar technique is applied in *Climbing Our Family Tree*; in this case the artist is John English.

Astronomy is Mr. Evan's theme. His story-biography of Galileo will help teachers to bring the Renaissance to life for their classes. Mr. Evans seems happier as a popularizer of science than as a writer of historical fiction; he keeps one foot firmly in the twentieth century and is apt to jerk us back with an explanatory parenthesis. His diction is sometimes too jarringly modern, sometimes too literary in flavour. He is one of those who writes 'lad' instead of 'boy'. These minor blemishes are mentioned only because Mr. Evans is a prolific writer of great potential value to the school-library, and the more children he can infect with his own enthusiasms the better. His book combines a good deal of entertainment with a stimulating picture of Galileo and his age.

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NOTE—This issue of *The New Era*, like those on Teacher-Training and Activity Methods published last year (both now out of print), has been planned by the Education Committee and contributed by members of the English New Education Fellowship.

All the articles for the next issue have come from the Indian Section of the New Education Fellowship and we look forward with great

pleasure to publishing them in the July-August number.

We hope that other National Sections may volunteer to contribute a whole issue of the magazine on any particularly new and experimental aspect of their work. Secretaries who like the idea might care to send a draft scheme and their proposed titles before actually inviting contributions.—EDITOR.

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THE NEW ERA

IN HOME AND SCHOOL

EDITORIAL

K. G. Saiyidain

It would be unduly ambitious to try to present the various phases and movements of Indian Education within the short compass of an issue of *The New Era*. The country is not only vast but it is in a state of transition, in the travail of a many-sided revolution—social, political, economic and cultural. Like other aspects of its national life, education has been, and is being,

powerfully influenced by the impact of the forces released by her newly won independence, and these forces have not yet had the time to work out a stable pattern of education. So any survey made at this stage can be only tentative, an attempt to bring out some of the outstanding features and to forecast possible lines of development. In selecting the articles for inclusion in this Special Number, I have purposely left out those dealing with the existing system of education or with schemes of post-war Educational Reconstruction. I felt that the readers of *The New Era* are not likely to be interested so much in literacy percentages or the number of schools and scholars or an account

of the educational structure—information of this kind can easily be had from Reports and Reference books such as *The Year Book of Education*—as in the appraisal of significant tendencies and movements which may throw some light on the shape of things to come in the educational field.

It would be wrong to claim that the movements and institutions discussed in these half-dozen

articles represent all that is significant in Indian education to-day. Lack of space and lack of response on the part of one or two writers approached made it impossible for me to attempt a comprehensive survey. Again, Basic Education—which is certainly the most important single development in the history of modern Indian Education—and the work of the Hindustani Talimi Sangh at Sevagram have been left out because they have been discussed more than once in the pages of this journal during the last few years.¹ Social Education, *i.e.* the education of adults for a full democratic life—has not been specifically included although it is a

A MESSAGE FROM THE EDUCATION MINISTER OF INDIA

I am very glad to learn that the International Headquarters of the *New Education Fellowship* is bringing out a Special Number of their Journal dealing with Education in India. Education is basic to the future peace and prosperity of the country, and those who have dedicated themselves to its cause are serving its truest interests. The *New Education Fellowship* will, I hope, help in spreading a new and enlightened outlook in our approach to the problem of education in a free and progressive India.

Abul Kalam Azad

NEW DELHI

¹ See *New Era*, Vol. 27, No. 3.

movement rich with revolutionary promise. Similarly, it has not been possible to include an article on Technical Education, although many important and interesting developments are taking place in that field. Some institutions doing work at University level—Shanti Niketan and Jamia Millia—are described, but in many respects they do not correspond to the normal pattern of the Indian University. This latter is at present under the scrutiny of the Indian Universities Commission which includes several members of outstanding educational eminence — Indian, British and American. It is likely that, as a result of their Report and recommendations, University Education may undergo far-reaching changes and so it has not been considered necessary to enter into a discussion of their problems at this stage.

LET me refer briefly to the aspects of the Indian educational situation which *have* been actually included. One of the articles deals with the great cultural contribution made by Tagore to the enrichment of our educational concepts. Indian education had become so arid and soulless, so cut off from national art and culture and the vitalizing streams of national life, that the poet's sensitive and cultured mind revolted against it, and he established a number of inter-related institutions at Bolpur (Bengal) which have introduced new social, cultural and artistic traditions in Indian education. Kalakshetra represents another cognate attempt in the South to create a renaissance of interest in Indian art and to exploit its resources for educational purposes. Both these experiments are valuable because they embody a constructive protest against the contemporary tendency to deprecate and deny valuable elements of national culture and to take pride in a cheap imitation of the West. The Jamia Millia, which owes its well deserved reputation to the broad vision of Dr. Zakir Husain, is, on the one hand, an attempt to 'nationalize' education—so as to save it from being a poor copy of nineteenth-century education in England—and, on the other, to blend the good points of eastern and western traditions of education. It has also been its ambition to assimilate the great values of Islamic culture into the Indian educational system and it has triumphantly vindicated its basic standpoint that a man can be simultaneously a good Muslim and

a good Indian, and there is no necessary clash of loyalties in this position. The Vidya Bhawan is another important experiment for adjusting education to the changed ideology and circumstances of national life and for making the school a spearhead of social revolution.

Another article deals with the difficult problem of educating the aborigine into normal citizenship. Centuries of neglect and oppression have reduced them, in certain respects, to a sub-human level, and social justice as well as practical expediency demand that they should be given an appropriate type of education that will equip them to play their part as useful members of society. The last article describes something of what is being done in the better schools to forge and cement bonds of inter-communal and inter-group fellowship and understanding through various school activities and functions. Such attempts are of special significance in view of the difficult period of tension and conflict through which India has recently passed, and I have no doubt that all who believe in the ideals of the New Education Fellowship will view this movement with sympathy and appreciation.

THERE is to-day a great stirring of interest in education throughout the country and a new realization of the vital rôle it can play in the reconstruction of national life. Government and the public are both concerned about it—there is a demand not only for a rapid expansion of the educational facilities but also for an improvement of its quality and standards, a radical reorganization of its ideology and technique. If the advent of Freedom had not been beset with political, economic and communal difficulties of unprecedented magnitude, necessitating the diversion of national attention and resources to them, education should have by now made a more spectacular progress. Even as it is, on the one hand, Government machinery is occupied—though its movement is necessarily somewhat slow—with the formulation and (in a lesser degree) the implementation of large-scale schemes like the introduction of compulsion, the provision of social education on a mass scale, the reconstruction of Secondary and University Education and the establishment of Scientific Institutes. On the other hand—and this to my mind is more significant—there are many social and educational workers in different parts of the country—often

working under great financial handicaps and difficulties and sometimes in total obscurity—who are trying to breathe a new spirit into schools and realize through them their vision of a new social order. In this field also, as in many others, Gandhiji, with his unerring instinct for the basic and the fundamental, has been their greatest inspiration and Basic Education—with its emphasis on productive work, on the dignity of labour, on relating education to life, on building up a co-operative social order, on humanism and *Ahimsa*—has not only offered a new approach to problems of primary education, but is also beginning to exercise an indirect but powerful influence on our thinking about Adult Education, Secondary Education and Higher Education. Workers in these fields are experiencing a searching of the heart and they feel the need to re-interpret their aims and objectives in terms of life. The political situation and the advent of Democracy have given a new urgency to the problem of adult education for the masses, and its older concept, which was limited to literacy, has been broadened to include education in health and hygiene, in communal harmony, in recreational activities, in simple craft work and in civics. This campaign, which has been given the appropriate designation of 'Social Education', is being carried on in some Provinces on a small scale and in others on a mass scale, but there is a general recognition of the fact that the successful

functioning of a secular democracy, such as India is anxious to build up, will depend largely on a proper implementation of this programme.

Readers will, I trust, study with appreciation a few short extracts from the speeches or writings of some of our great leaders and educationists which I have included here. They reveal the reassuring fact that their ideas and ideals are generally in harmony with those of New Education and their significance is enhanced by the fact that they are not written specifically for this Journal but are the spontaneous expression of their point of view in some other context. So long as such people control the destiny and retain the intellectual leadership of the country, there is not much danger that Indian Education will be diverted into any reactionary or illiberal channels or that it will become obsessed with a chauvinistic nationalism. In this world, where anti-humanistic and obscurantist forces and movements are unfortunately gaining momentum, this is no small mercy and we should be thankful for it! India's great leaders and thinkers have always been international in their outlook and have stood for a true spirit of humanism, and this is true in spite of her recent lapse into communal fanaticism. I venture to express the hope that, in this matter, the future will find India arrayed on the side of international fellowship and peace.

THOUGHTS ON EDUCATION

... **Through the Hand**—Our education has got to be revolutionized. The brain must be educated through the hand. If I were a poet, I could write poetry on the possibilities of the five fingers. Why should we think that the mind is everything and the hands and the feet nothing? Those who do not train their hands and who go through the ordinary rut of education, lack music in their life. All their faculties are not trained. Mere book knowledge does not interest the child so as to hold his attention fully. The brain gets weary of mere words and the child's mind begins to wander. The hand does things it ought not to do, the eye sees the things it ought not to see and the child does not see or hear or do what it ought to! They are not taught to make the right choice and so their education often proves their ruin. An education which

does not teach us to discriminate between good and bad, to assimilate the one and eschew the other is a misnomer.

What we need is educationists with originality, fired with true zeal, who will think out from day to day what they are going to teach their pupils. The teacher cannot get his knowledge through musty volumes. He has to use his own faculties of observation and thinking and impart his knowledge to the children through his lips with the help of a craft. This means a revolution in the method of teaching, a revolution in the teacher's outlook. The new teacher should be able to say, 'I have done my duty by my pupil if I have made him a better man and, in doing so, I have used all my resources.'

If you have the conviction that I have, that this new education is the thing required to give

training for life, for millions of our children, your work will flourish. If the teacher takes up this work with spirit and enthusiasm, he will speak to his pupils through many channels and will contribute to the development of all his faculties and succeed in making him a useful citizen.

Mahatma Gandhi

. . . Through Community Living—The edifice of education should be our common creation, not only the teachers', not only the organizers', but also the students'. The boys must give part of their life to build it up and feel that they are living in a world which is their own and that is the best freedom which man can have.

Education should not be dragged out of its native elements, the life current of the people.

Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must cultivate land and breed cattle to feed itself and its students; it must produce all necessities, devising the best means and using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the co-operative principle, which will unite the teachers and the students in a living and active bond of necessity. This will give us also a practical industrial training, whose motive force is not the greed of profit.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation; otherwise they will knock against one another. Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices.

Rabindranath Tagore

. . . Through Joy—Some people lay emphasis on discipline, some on work, others on freedom. The best way to educate children is through joy. It is only through joy you can get real discipline. It is only through joy that you can get real work.

Unless you make children laugh, you cannot educate them. A tree cannot live or leaves grow unless sunlight falls on it. Joy is like sunlight to plants. You may employ a large

number of private tutors just as you pour water at the root of a tree, but without joy and sunlight the child cannot grow and the tree cannot grow.

If you want children to grow well, try and give them as much joy as possible. Merely giving education so called is like putting a lot of manure at the foot of a tree which is without sunlight.

C. Rajagopalachari

. . . Through Work—'Work is most important but *all* work is not educative. It is educative only when it is preceded by mental effort . . . You have first to plan the activity in your mind, then to think out ways and means of doing it, then to carry it out and, finally, to assess the results and compare them with the guiding plan . . . But even when all these four steps have been gone through, it does not follow that work would necessarily prove educative in the true sense. It would certainly give some *skill*, mental or manual, but skill by itself is *not* education . . . Only that work is genuinely educative which serves some value, higher than our selfish ends, and to which we are wholeheartedly devoted. He who works for his own ends may become skilled; he does not become educated. In the service of values, man does not seek his own enjoyment but strives to achieve perfection in his work, to improve his character and to become a real human being . . . This educative quality can be found in hand work as well as in mental work and it is possible that both may be devoid of it! Let those who wish to make work the medium of education remember that work is neither purposeless nor content with *any* results that may follow. Work does not mean the mere passing of time by doing any odd thing that comes your way; it is not amusement, it is not play. It is work, it is purposeful striving. Work sits in judgment on itself with the critical vigilance of an enemy, and when it passes the test, it yields joy which is unparalleled, unsurpassed. Work is prayer, work is worship.'

Zakir Husain

The Ideal . . .—What is your objective, your aim in Education? Surely, you train the rising generation for Life. What pattern of life do you envisage? Unless you have that clear picture before your minds, the education that you give will be superficial, faulty and aimless and the

problems of education will ever increase. You will go on lecturing on navigation, while the ship is going down.

The ideal of education has long been the improvement of the individual. That ideal must inevitably hold, for without individual advancement there can be no progress. But even that care of the individual must be considered in terms of the mass of the people or else the enlightened individual will be submerged in the unenlightened mass.

All education must have a definite social outlook and must train our youth for the kind of society we wish to have. Politicians may strive for political and economic changes in order to bring that society into existence, but the real bases of that society must be laid in the teaching of our schools. The real change will have to come in the minds of men, though that change will be helped greatly by external changes in the environment. The two processes go together and should help each other.

We must think in terms *not* of individual profit but of the common good, where individuals co-operate with each other and nations and peoples work with each other for human advancement. If this is the accepted idea of our future society, then all our education must be fashioned to that end. Education will then have to think in terms of the hundreds of millions of our people and not sacrifice their interests for any group or class. The teacher will then be not just a follower of a profession which gives him a livelihood, but one who has chosen his vocation in the ardent spirit of a Missionary in a sacred cause which fills his being.

Jawaharlal Nehru

A New World . . .—The melancholy spectacle of the world, with its dementia of national hatreds and the cynical savagery, with which nation is turned against nation and millions of young men are ready to kill and get killed, shows the utter futility of existing education.

When God makes a prophet, it is said He does not unmake Man. Because we are English or German, Hindu or Muslim, we do not cease to be human beings. Nationalism, whatever it may have been its justification in times gone by, is a dying creed. The tragedies of the world are due to the persistence of the old habits of living in a new world where they have no meaning.

The sufferings and sacrifices of the last generation did not bring about a saner world and the hopes of the present generation are likely to be betrayed again, if our vision is limited.

India has its geography related to the land which she occupies and a history dealing with traditions by which she lives. There are certain things without which we cannot live and certain values without which we should not care to live. These values determine the life of the country, more than heat and cold, rivers and mountains. India symbolizes a spirit, a character, a temperament, a destiny. She is not a racial identity or a religious unity, but she is that attitude of mind which declares the reality of the unseen, the call of the spirit. This spiritual pattern has affected all those who have made India their home. According to this ideal the aim of education is the freedom of human individual, the freedom to think and to adore, to dream and meditate. Life manifests itself in the individual. He is the lamp of the spirit on earth. He learns and suffers, he knows sorrow and joy, he forgives and is forgiven. He enjoys the thrills of his victories and suffers the anguish of his failures. In a civilized society, the individual must be educated to practise his natural virtues of body, mind and spirit.

To bring about a New World by serving and protecting human creativeness, is the end of true Education.

S. Radhakrishnan

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TAGORE'S EDUCATIONAL WORK

Hirendranath Datta

THE story of Santiniketan is the story of a great revolution in educational thought in India. A revolution in the domain of ideas cannot, by its very nature, be spectacular and consequently it fails to engage as much public attention as it ought. Yet the story of Santiniketan's birth, growth and development is a most fascinating chapter in India's educational and cultural progress; it has brought to bear upon the problems of education both a poetic imagination and a practical outlook. Tagore's experiments in education are virtually his experiments with life, and they have resulted in evolving not merely a new system of instruction but a new pattern of life altogether.

The most significant fact about this institution is that it was founded by one who, in his young days, had played truant from school. That in itself explains a great deal. A school in those

days was a stone-walled prison house with nothing in its atmosphere to bring cheer to the young learner's mind. Joy and freedom, the two main vitamins of education, were practically unknown, and the poor student was kept insulated from all stimulating contacts with his environment. Tagore actually likened his school days to a sentence in the Andamans. His sensitive spirit rebelled against the stupid, heartless system and he ran away to the safety of his home never to go back to school again. Santiniketan was born out of this rebellious spirit. A school must be something of a home—that was the basic concept he started with. His school was primarily to give his pupils a feeling of home-coming. 'I prepared for my children a real home-coming into this world. Among other subjects learnt in the open-air under the shade of trees they had their music and picture-making; they had their dramatic performances, activities that were the expressions of life.'

Education in his young days was a hopeless rummage through the dead and dry bones of text-books. With Tagore it was going to be something different. Education, he felt, must bring with it the thrills of a daily adventure. It was a perpetual exploration into the mysteries of the earth, a ceaseless wooing of life. Naturally enough in his scheme of education, Nature was his greatest helpmate.

Where Nature was to play the rôle of a teacher, selection of site for the institution was of paramount importance. Tagore left his ancestral home in Calcutta and chose a rural seat a hundred miles from the city, where the poet's father, Maharsi Devendranath, had built himself a house as an occasional retreat for devotional purposes. He had called it Santiniketan, or the Abode of Peace. Fifty years ago Nature there was not quite as bountiful as it would appear to a visitor to-day. There were vast spaces all around with palm trees fringing the line of distant villages inhabited by Santals. It was more or less a dreary, deserted place, bare of vegetation, the soil being eaten away by slow erosion. Solitude seemed to be its only virtue. Of course, vast spaces always have a liberalizing influence on the mind.



Spring Festival at Santiniketan.

The poet started his school with only five pupils on the roll. His immediate task was two-fold. He started on a campaign to stop soil erosion and did succeed in doing so by following scientific methods. But he also fought a more serious erosion, namely, the mental erosion which had set in as a result of the purposeless education that was being imparted in schools and colleges. Green patches began to spring up in the midst of the arid desert. The place changed and changed beyond recognition and a visitor to-day would find here varieties of plants and flowers which he could expect nowhere except in a botanical garden. In the meantime bold experiments in education went on. The fight against the two erosions continued side by side and mingled in one unified educational effort. The emphasis all the time was on learning to live.

When a poet turns schoolmaster by choice, schoolmastering becomes more an art than a mere profession. Education is no longer instruction, it is a process of inspiration and of joyous but slow absorption. So the children grew around the rich personality of the Poet much as the green vegetation grew around him. The child's universe expanded, his interests multiplied as music, dancing and acting came to be part of his daily activities. Science had an honoured place in the school syllabus long before it did so anywhere else in India. The school had a modestly-furnished laboratory which was a gift from the Maharaja of Tippera. In spite of very great financial stress in the initial stages, money was found to get the boys quite a powerful telescope through which they could occasionally watch the wondrous heavenly bodies. Various tools were kept handy. The children tried their hands at them according to their own aptitudes. They did gardening and maintained a kitchen garden. The Poet was firmly convinced that education divorced from the soil has hardly any meaning.

With the increase in the number of pupils a community life grew up. Teachers and students lived in small mud houses. They ate the same food at the same kitchen. The students had as much share in building up the community life as the teachers themselves. They helped to run the kitchen, looked after the sanitation of the place, organized their games and sports, maintained a social service unit for the villages around, and had even a court of justice where young offenders

would occasionally have to take their trial. The children grew attached to the institution by a network of interests and responsibilities and creative possibilities. Sir Michael Sadler in his famous Report has made special mention of this particular aspect of Santiniketan life.

Santiniketan grew in dimension as the Poet's personality grew in stature, for the institution was practically a projection of the Poet's personality in a practical sphere of work. New departments gradually came into being to give the institution a more comprehensive character. Art and Music had always occupied an important place in Rabindranath's ideas of education and, in 1918, the Poet founded the Kala-Bhavana or the School of Art and Music as an essential part of the educational institution at Santiniketan. Nandalal Bose, who was placed in charge of this department almost from its inception, has turned it into one of the greatest centres of art teaching in India. Sangeeta-Bhavana, or the School of Music, now forms a separate department. In



'... as the green vegetation grew around.'

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addition to its normal duties, it takes charge of the various functions and seasonal festivals which form such a colourful and creative aspect of the Asrama life.

From 1919 arrangements were made for advanced studies in Vedic and Classical Sanskrit, Buddhist literature, Pali, Prakrit and later on Tibetan and Chinese. Islamic studies also formed an essential part of this new enterprise and lately there has been a section for Zoroastrian studies too. The idea was to encourage study in every branch of serious learning which had grown or spread in India. This department, which came to be known as Vidya-Bhavana, has since been doing excellent work under the able guidance of its Adhyaksha, Pandit Kshitimohan Sen.

The revolution in educational thought which had started with the establishment of the Asrama school in 1901, passed through a slow process of evolution until it reached a stage when the Poet decided upon a further expansion of the original idea. A firm believer in closer links between the East and the West and, for the matter of that, in cultural relationship among all the races of the earth, the Poet thought of turning Santiniketan into a great seat of universal culture. The Visva-Bharati which was formally founded on 22nd December, 1921, was an organic development, a natural outcome of a very logical process. 'The formal inauguration was merely the outer expression of an inward development.' As a matter of fact cultural links with the West had been established long before the Visva-Bharati came into being. Had not the Asrama school itself attracted English friends like Andrews and Pearson? The Poet's broad humanism was at work right from the beginning. The inauguration of the Visva-Bharati was but a formal re-iteration of a standing invitation of the East to the West. The Poet was firmly convinced that international fellowship, if it was to be achieved at all, must come through a better understanding of one another's culture and not through the outworn methods of political diplomacy. He held out invitations to cultural ambassadors and these came in the persons of Sylvan Levi from France, Prof. Tucci and Formichi from Italy, Winternitz from Germany, Dr. Lesny from Czechoslovakia, Bogdanov from Russia, Dr. Timbres from America, Dr. Garmanus from Hungary, and many other scholars of international repute.

An academic section for higher studies was opened forthwith. This department, known as Siksha-Bhavana, was meant to give collegiate education to boys and girls. In the absence of degrees recognized by the Government, students are given the option either to sit for Calcutta University examinations as private candidates or follow the Visva-Bharati course itself which by the very nature of things was bound to be of a different kind. Those who choose the latter course have a thorough-going academic training and many of them are doing very well indeed in life. In any case the senior students have to adapt themselves to the same pattern of life as was designed for the younger ones in the school department.

It was one of the desires of the Founder-President to provide in the Visva-Bharati for all the important provincial languages of India. It was with this end in view that the Hindi-Bhavana was established in the year 1939. Besides doing original research work in Hindi literature, the Director of the Bhavana, Pandit Hazariprasad Dwivedi and other scholars working under him have undertaken the supervision of all Hindi translations of the Poet's works. The Visva-Bharati has recently received a recurring grant from the Nizam of Hyderabad for the creation of a Chair for Urdu studies. The section of Islamic studies was already being financed by His Exalted Highness. Thanks to the help and co-operation of the Orissa Government it has been possible recently to create a chair for Oriya studies, too. Other provincial governments will, it is hoped, emulate the example of Orissa and thus help Visva-Bharati in realizing one of the cherished ideals of its Founder-President.

Consistent with the aims and ideals of the institution the Cheena-Bhavana was established in 1937 with a view to reviving the old cultural links between the two ancient countries. Chinese and Indian scholars working in collaboration have put in a substantial volume of research work in the course of the last few years. The Sino-Indian Cultural Society has rightly chosen Santiniketan as its headquarters in India.

The Deenabandhu-Bhavana, named after Deenabandhu Andrews, has just begun the important work of reviving old contacts and making fresh ones in the West. Very great importance is attached to this department, the

proper functioning of which will help achieve one of the major aims of this institution.

One of the most recent developments has been the inauguration of the Vinaya-Bhavana or a Teachers' Training Centre under the Basic Education Scheme of the Indian Government. The institution has just started functioning in the departments of arts and crafts, music and dancing. The academic section is going to start work as soon as the buildings necessary for the purpose are ready.

While the institution has been spreading out in so many branches and ramifications much intensive work is being done in the Rabindra-Bhavana which is functioning as a sort of Rabindra Museum housing the Poet's works, paintings, manuscripts, letters and other important documents. The collecting, arranging, sifting and cataloguing of these things are an enormous task, but once completed this will very greatly facilitate research work on Rabindra literature which is one of the most important items of work undertaken by the Visva-Bharati. Research scholars have already started work on these lines and in the meantime, thanks to the National Archives, Micro-filming of the important documents has begun.

This completes the outline of Santiniketan's educational endeavours; but the story of Santiniketan is never complete without the story of Sriniketan. These two are sister institutions and the one supplements the work of the other. The Institute of Rural Reconstruction at Sriniketan was founded in 1922. The Poet had always recognized that 'education in order to obtain its fulness of truth, must have close association with the economic life of the people.' He wanted to bring the students and teachers of Santiniketan into close touch with the daily life of the common people through the activities of this new institution at Sriniketan.

Besides its agricultural farm, Sriniketan started a number of small village industries such as weaving, carpentry, pottery, leather-work, paper-making. The industrial section now goes by the over-all name of Silpa-Bhavana. The chief credit of the organizers lies in bringing artisanship as near to art as is possible. Simple and at the same time artistic in design, the Silpa-Bhavana products have had to meet an ever-increasing demand.

Besides giving employment to local artisans and training up new ones, Sriniketan maintains

an educational institution known as the Siksha Satra for the poorer children in the village areas. The method of instruction in the Satra consists in fully exploiting the creative possibilities within the surroundings and in 'providing the children with opportunities for the joy of play that is work, and of work that is play'.

There is an Economic Research Section attached to the Sriniketan Institute which undertakes from time to time a survey of the economic and agricultural conditions in the West Bengal districts. Recently it has submitted an exhaustive scheme for agronomic development of rural life in India.

In addition to these activities Sriniketan maintains a Health Department which, along with its Maternity and Child Welfare Section, ministers to the needs of the surrounding villages over an ever-widening area.

I have tried to describe, however briefly, the

development of the various institutions which now form one comprehensive whole, each part of which has an important bearing on the basic ideals of the Institution. The nature of this development can be summed up in the three-fold programme which the Poet had before him while inaugurating the Visva-Bharati :

'To concentrate in Santiniketan the different cultures of the East, especially those that have originated in India or found shelter in her house :

'To lay in Sriniketan the foundations of a happy, contented and humane life in villages : and finally,

'Through the Visva-Bharati as a whole, to seek to establish a relation between East and West, to promote inter-cultural and inter-racial amity and understanding and fulfil the highest mission of the present age—the unification of mankind.'

KALAKSHETRA

Shanker Menon

AT the end of 1935, Shrimati Rukmani Arundale gave her first Bharathanatya¹ recital at Adyar. This recital gave her the impetus for the formation of a centre which would be consecrated to the study of Indian Art, and would at the same time serve as a focus for the regeneration of all that was vital and eternal in our country's culture. Accordingly, 6th January, 1936, she inaugurated the International Academy of Arts to emphasize the essential unity of all the Arts and to work for them as being essential to individual, national, religious and international growth.

Later, as helpers increased in number and students enrolled, in the beginning for the study of Bharathanatya alone, the name of the Academy was changed to the Sanskrit term *Kalakshetra*, meaning the sacred abode of the Arts. This did not indicate any diminution of interest in world art, but it recognized that true creative art arises from a combination of personal qualities with local conditions and traditional culture. Art appreciation could be universal but Art creation must be indigenous.

From this, it will be seen that the *Kalakshetra* idea of Art is an all-round one, and its purpose,

far from being only to entertain—though entertainment has its place in all Arts—is to provide the student with the means and the inspiration for carrying over the high qualities in all the arts into life.

The influence of *Kalakshetra* on contemporary Indian Art has been tremendous. This art started to take on a new lease of life. Age-old prejudices began to be swept away and the dance takes its place once more in the Indian home. But, while people everywhere were content with a superficial knowledge of the Art, *Kalakshetra* exacted from its students a very high standard. They had to go through a strenuous course of four years study and, even then, no one who did not come up to the level expected of them received a diploma. The *Kalakshetra* presents only a few graduates every year who have learnt their Art thoroughly.

In the early days, *Kalakshetra* concerned itself chiefly with Bharathanatyam. Students were attracted to the institution from all parts of the country. Many who came, however, were not willing to go through the full four years' course prescribed ; yet the institution declined to relax its standards, and nation-wide recognition soon came to *Kalakshetra* for the high excellence

¹ A South Indian Temple dance, comprising gesture, music and drama.

of the teaching provided, and for the purity of the Art exhibited by those who had been trained there.

Having started the teaching of Bharathanatyam, the next step was to make the technique of teaching it available to the many. This step was also undertaken amidst difficulties. The knowledge of the technique of teaching and composition lay in the hands of a few and was regarded by them as a jealous privilege. The technique of composition had utterly languished and the teachers contented themselves with what they had in their turn received from their fathers. This had led to sterility of inspiration and the degradation of themes. Rebelling against this state of affairs, the institution under the guidance of Rukmani Devi began to compose its own dances to new themes and to explore the vast treasure house of music, suited to the dance. This was done by great scholars and musicians. Many forgotten dance forms were studied and reconstructed. Dance dramas of the past like the *Kutrala Kuravanji*—a dramatic version of Kalidas's *Kumarashambhava*¹—were produced. All this entailed study and research because each of these had to be reconstructed from the ancient books, appropriate costumes had to be designed and the actual dances themselves composed.

Soon after the institution was firmly established, Kathakali² was added to curriculum of subjects taught. The best living experts came from Malabar to train the young people. In 1945 an entire Kathakali play was produced. In this, the obvious and glaring crudities that had invaded the Kathakali were removed while the spirit of the form and the orthodox music and accompaniments were maintained. This dance continues to form one of the subjects taught at *Kalakshetra*.

The Hindu *Sastras* have always held that the dance and music are one. Sangita (music) includes



Rukmini Devi and her pupils at a music lesson.

Natya (dance) according to the great authorities. So in *Kalakshetra*, the study of the dance and music have always gone together. In 1944, however, a new epoch opened in the history of the institution. A new department affiliated to the University of Madras was opened in the musical section. This department trains students for the Sangita Sirolina diploma examination of the Madras University. This diploma requires from those who hold it, a very high degree of musical proficiency—it is the highest diploma in music given by any university. This department has already produced its first graduates. Apart from the Sangita Siromani course, there are always other courses in music for those who do not satisfy the initial requirements of the University. It is among these that some of the most gifted students are to be found. Music provides a constant and ennobling-ground against which the lives of the young people are lived.

Painting also finds an important place in the curriculum. All the students have a basic training in this art and those who show any special aptitude receive special help. Stagecraft, stage-lighting, costume-designing and other allied arts and crafts are also included in the studies of those who definitely desire to make the stage their vocation in life.

Kalakshetra is specially interested in the preservation of those indigenous crafts for which

¹ A famous verse-drama, possibly of the Fifth Century by the famous Indian poet and dramatist, Kalidas.

² South Indian dance, performed in the open, presenting epics and mythological stories.

India is so justly famous. The weaving section attached to the institution, produces beautiful saris and other fabrics for which there is a demand all over the country. In fact, the demand is so great that it is not always possible to meet it. It is hoped that it will soon be possible to build up a model village for artisans who are expert in their several lines, and thus save many of these exquisite crafts from dying out.

A religious spirit pervades the entire life of *Kalakshetra*. Religion is understood and expressed in no sectarian way. Where there are students belonging to different religions, they are all encouraged to practise their respective faiths. Insistence is laid upon the essential unity of all human aspiration that finds its expression in religion. The main emphasis is on that spirit of dedication which really is the basis of the religious impulse and is necessary to all creative life. The whole of *Kalakshetra* seeks to be a home, a home where the members of the family study their several arts but where the home idea prevails in all aspects of life and study.

Religious spirit and reverence for the ideal of home, form the foundation of the work.

Kalakshetra is an institution but it is also an idea. In these days when all established conventions are fast disappearing and men look in all directions for a guide to the future, when in an effort to destroy the unreal, the real is also lost sight of, *Kalakshetra* seeks to emphasize values that are eternal. India to-day is building herself anew but the rebuilding will never be effective unless we rediscover ourselves and the spirit that made India great in the past. We must not escape into the past, but we must create a future that is informed with the past as well as with the present. Only then will there be continuity, and continuity is of the essence of life itself. It is with the idea of discovering and emphasizing values that are eternal so that the future of our country may be greater than her past, that *Kalakshetra* has been created as an instrument. It is an offering to the tremendous new impulse that is sweeping through the land—an ideal that is gradually taking shape.

THE SOCIAL OBJECTIVES OF VIDYA BHAVAN¹

K. L. Shrimali

To formulate the social philosophy of a school is a difficult adventure. The educator often finds himself so absorbed in his work that he cannot sufficiently detach himself from it to evaluate his achievement. In truth, he is often not clearly conscious of the philosophy which lies at the back of his practice. The writer of this article suffers an additional handicap. The values and beliefs upon which the educational work of Vidya Bhavan has been built during the eighteen years of its life have been in a dynamic state of development. They have been subjected to constant critical scrutiny not only by the staff, but by the parents and other intelligent members of the community. Thus the ideals of Vidya Bhavan have gone through a process of change and adaptation in the light of experience within the institution and criticism from outside. This largely explains the vitality and the vigorous growth of its life and work.

The Origin of Vidya Bhavan—The Social theory of a school can be understood only through enquiry into its origin and development. Vidya Bhavan is in Udaipur, the premier state

of Rajputana, a typical feudal state which survived some months beyond India's Independence. This region is considered to be a backward part of the country, socially and culturally. Social and educational institutions generally come into being to meet some contemporary need or to express some definite aspirations of society, and they survive only so long as they satisfy such needs and aspirations. Vidya Bhavan was founded as a small school by Dr. Mohan-Sinha Mehta in 1931. That was the time when Mahatma Gandhi's civil disobedience movement was at its height and the country was in the grip of the freedom movement. The zest and the spirit of the idealism which moved Dr. Mehta to embark upon this great adventure caught the imagination and the enthusiasm of a few patriotic young men who were ready to follow him in dedicating their lives to national service. This educational work embodied their burning desire for the promotion of the national cause and the all-round advancement of their country.

¹ Abode of Learning.



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An open-air dancing class at Kalakshetra.

The purpose of such a progressive school was suspected by the then authorities of the medieval State. They naturally apprehended that the children receiving education in the free atmosphere of Vidya Bhavan would probably refuse to accept the *status quo* of an antiquated society, and seek to reject its reactionary aspects. Vidya Bhavan passed through its long period of extreme stress and strain. The orthodox and the reactionary elements in society wanted to suppress the spirit of its workers. For ten years the State refused to give any financial aid to Vidya Bhavan, although making grants to educational institutions is a common enough practice in the country. This opposition and the consequent hardships experienced by the institution brought out however the fine mettle of its workers.

The School and the Child—Most of the children who joined Vidya Bhavan knew the bondage of tradition. They had borne the heavy burden of a rigid caste system, the seclusion of the women folk, excessive authority of old-fashioned parents at home and the evils of a class-ridden society. The teacher's task was therefore difficult, since he aimed at providing in the atmosphere of this school, joy, freedom and creative activity. The child received full recognition not only as the centre of the whole school plan, but also as a member of the school community. He took his share in the government of the school, in the execution of its social activities and in attempting various projects and educational experiments. The syllabus was also modified to suit his needs and interests. Special programmes and projects

—the Open-Air Session being a notable example—had an intimate connection with his personal life. In addition to these programmes, ample opportunities were afforded for developing self-expression through drama, music, painting, dancing and handicrafts.

The School and Society—Vidya Bhavan is a private non-official effort. On account of inadequate support from the Government and absence of any endowment, it necessarily looks to the fees of scholars for part of its resources. However, special care is taken to extend the services of the Vidya Bhavan to the poorer sections of the community. Nearly 25 per cent. of the children are given full or part concession in fees, the scale of which, in any case, is low. No other progressive school throughout the land offers this type and standard of education at such low cost to the parents. Vidya Bhavan therefore has the unique advantage of drawing its children from different classes. The sons of the well-to-do parents lose themselves in the common crowd the moment they enter the precincts of Vidya Bhavan, all the children sitting and working side by side.

Incidentally the life of the institution is so organized as to provide a powerful though indirect stimulus to social reform. The seclusion of the Purdah system, the curse of untouchability, the snobbery of the upper classes, the extravagance of the rich, the disdain for manual labour, quietly and gradually vanish from the child's mental horizon. There is no need for direct attacks on these social evils. The environment

of the school and the living example of the teachers mould imperceptibly the outlook and behaviour of the children.

The educational policy of Vidya Bhavan has aimed to awaken social conscience and develop independent thinking in the children. Vidya Bhavan has taken into account the existence in our society of leaders and organizations which freely exploit our youth, often injecting into them false beliefs and values. Vidya Bhavan consciously desires to protect the intellectual integrity of the child and the capacity of free thinking of the future citizen of society.

At the same time it is becoming increasingly clear to us that education must have a social purpose. A mere fulfilment of the child's needs and interests without their being directed towards desirable social goals may distort his personality. The child may find satisfaction in anti-social behaviour—selfishness or aggressiveness for example—but it will be wrong to permit him to ignore his responsibility as a member of the community. Education must be viewed in terms of what the community and the individual owe to each other. The teacher must have a clear vision of the type of social order that is to be reconstructed, and it is the duty of the school to cultivate in the youth those ideas and attitudes which would be required to bring about and sustain that new order. To allow the spontaneous expression of the child's impulses without a standard of direction is to invite chaos in a society which is already crumbling on account of the absence of clearly-defined social objectives. It is therefore imperative for the school to use all the means at its command to arouse loyalty and enthusiasm for right values.

As a result of long struggle and great sacrifice India has achieved her freedom. There can, therefore, be no relaxation in our efforts to maintain our hard-earned freedom, and newly-established democracy. They must be protected against all kinds of attacks, no matter from what quarter they come. The school cannot remain neutral to fundamental social values.

There is another way in which Vidya Bhavan is reorienting itself. It is now realized, more than ever before, that the school must foster in the child, those distinctive moral and cultural values which have stood the test of time and which have shown a remarkable continuity during the whole course of our civilization.

These have found expression in our language and art, in our philosophy and religion, in our social habits and customs and in our political institutions and economic organizations. It is certainly desirable and often necessary, to reconstruct these values, but the foundations of our culture must not be weakened. They have been found of great worth in the past, and are therefore likely to sustain and support our society in this period of crisis. It is, therefore, the school's responsibility to enable children to appreciate and assimilate these values.

The School and Religion—Vidya Bhavan is a non-denominational institution and is open to the children of all sects and communities—Hindus, Muslims, Jains, Sikhs and Christians. The life of the school community is religious in the sense that it develops in the child those spiritual values which are the essence of religion. Yet no dogma or formal religion is taught, nor is there any ritualistic prayer or worship of any particular type. A spirit of free enquiry and scientific thinking is encouraged. This practice, it is felt, is in accordance with the general aim of the school, namely of recreating a society based on equality, freedom of conscience, religious tolerance and social justice.

The School and the Teacher—In Vidya Bhavan there is a minimum of distance between the teacher and the child. Not only are no barriers allowed between the two, but whether it is a question of study or social behaviour the teacher considers himself as much a part of the school community as he expects the child to be. He (the teacher) is expected to keep an open mind on all social and intellectual issues, and through study and experiment, keep up his search for knowledge and continue the process of learning.

Another feature of Vidya Bhavan which has grown into a valuable tradition by now, is the part that the teachers take in running the school. The Staff Council is an institution by itself and has a rich record of work to its credit. It discusses almost all matters connected with life, the organization and maintenance of Vidya Bhavan. This factor has given a dignity and stature to the teacher which is rather uncommon. One has to detach oneself from Vidya Bhavan in order to fully appreciate the significance of this point.

The Expansion of Vidya Bhavan—It was started as I have said as a very small school. It has now grown into a full-fledged secondary

school with a nursery school at its base. The situation demanded such an institution; this is evident from its later development. Now it is an Education Society registered under the law and comprises several institutions: a Teachers' College of Post-Graduate Standard, a Handicrafts' Institute for the training of handwork teachers, a Basic School (run on the lines of Gandhiji's Wardha Scheme) and a Publication Department. This great expansion of Vidya Bhavan has gone far beyond the hope and plans of its original founders.

The Other Side of the Medal—The readers of this article, however, should not go away with the impression that Vidya Bhavan has been altogether successful in realizing its highest ideals. That is not so. Apart from the opposition and persecution which it has had to face from unsympathetic vested interests, lack of resources has all along been a serious handicap. Inadequate buildings and insufficient equipment have been serious obstacles. In point of the ordinary amenities of life, the standard in Vidya Bhavan have been not only rough but primitive. Want of funds has made it extremely difficult for the authorities of Vidya Bhavan to attract and retain workers of high attainments. These difficulties have tended to lower the general standard of achievement in some directions. In order to form a fair and correct picture of the institution it is necessary to bear this in mind.

Conclusion—Eighteen years is a short period in the life of an institution. The evaluation of the work of the Vidya Bhavan and the attempt to understand its philosophy is, at this stage, a rather hazardous task. Yet it would be fair to say that the system of education adopted and the experiments conducted have, on the whole, succeeded in harmonizing the needs of individual growth with the requirements of a changing society. The personality of the child has been developed in a free atmosphere with the aim of serving a democratic society. A spirit of protest against anti-social traditions has been inculcated side by side with respect for sound ethical and cultural values. Vidya Bhavan has made a distinctive contribution in its own humble way to the educational reconstruction of Free India and it has striven to develop a broad international outlook in its community. Thus it has also tried, however modestly, to serve the cause of world peace.

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JAMIA MILLIA

M. Mujeeb

THE Jamia Millia represents a number of principles underlying what has been comprehensively but rather vaguely called national education. It consists of a number of institutions, all projects of educational value closely related to each other. They are called experiments partly as a reminder to the workers of Jamia Millia that they have not yet reached the stage of even limited perfection.

A social experiment can be successful only under certain conditions. There must be a conviction that it has an immediate and fundamental value. There must be an urge to achieve. There must be freedom to choose means and methods, freedom to assert that in the search for a higher life, even mistakes have significance. The Jamia Millia has been independent because it was an experiment, it has become proud of its freedom because those who devoted their intelligence and labour to this experiment had an unquestionable faith in its value and made it the sheet anchor of their lives and hopes. They had to work for it individually and as a team, with a distressing lack of resources. They have worked for years under great hardships and, if the team work has not been inspired, it has always been quite remarkably reflective. A greater diversity of tastes and views on the part of the workers, transformed by a common purpose into closest unity, would be hard to find. It is not only the Jamia Millia that is independent; everyone connected with its work is free and jealous of his freedom. The collective experiment of the Jamia Millia is the dominating and decisive factor in a number of individual experiments.

The motive force, the urge—of which the Jamia Millia is the result—has been the conviction that education is the chief means of asserting and realizing the moral, intellectual and aesthetic values which a society believes to be embodied and represented in its life. The effects of English education made it necessary to emphasize this as a principle, and because society was not in a position to determine the ends or the means of education, people had to be found who would take it upon themselves to put this principle into practice. The workers of the Jamia Millia have been willing to endure privations of all

kinds because they felt they were performing a self-imposed duty, that whatever they denied to themselves would be given a hundred and thousand fold to the society they were serving if they succeeded in their mission.

The meaning of 'Society' in this context has presented a very perplexing problem. Indian society is composite and there has been a conflict of loyalties and interests. The Jamia Millia was intended by its founders to embody that superior loyalty to the divine in religion and to the deeper human values of culture which promotes peace by forming harmonious personalities and makes the self-expression of individuals a means to the progressive self-realization of society. The Jamia has been national in outlook, but respectful of the historic diversities of Indian life; it has been Muslim without associating itself with any sectional or exclusive tendency. It has, of course, been suspected, misrepresented and attacked like other similar new experiments but it has remained National, Muslim and sincere. The partition of the country has affected its position as little as the two-nation theory, and it was the first institution in North India to bring together the children of those who had been the victims of the insane vindictiveness of 1947.

The objectives of Jamia have been so wide that attention could not be confined to any one institution or any particular field of educational activity. It was felt necessary first to clarify the true functions of a University and then to discover the best practicable methods by which the separate functions could be performed. A college teaching up to B.A. standard, an academy that organizes lectures and forms a book-club for serious literature, a publication department, a public library, a teachers' training institution, an adult education department, one Secondary and two Primary schools, a department of Chemical Industries and a publicity office, a magazine of a fairly high academic standard and a monthly paper for boys and girls constitute the activities of the Jamia. A handful of men with very meagre resources have been striving to make these activities as useful and effective as possible. Work has been possible only on a small scale. The Secondary school to which

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boys come from all over India has never had more than 150 boys on the roll, as against 600 to 800 which is the average strength of a city high school. On the other hand, work in the different fields has acquired whatever significance it possesses because it was never on such a scale as to get out of control. And the pattern of education of which the Jamia Millia Institutions are only a rough outline, has established both its validity and its value. We are not asked why we are trying to do so much. We are encouraged in our desire to extend our work and complete the pattern we have in mind. It is hoped that we shall soon have a model Kindergarten, a proper school building with workshop for the crafts we teach, a polytechnic, a girls' college, institutes of history and the Social Sciences, a library with its own building able to fulfil the requirements of research, a children's hospital, and a number of small institutions such as a well-stocked co-operative store and a guest house, which add to the comfort and orderliness of community life. When these hopes have been realized, the Jamia will be an educational colony, busy with its own affairs, indeed, but also looking out towards India and mankind for everything that can be shared and anxious to be of service to all who wish to build up a richer and more harmonious life.

The Jamia has been so sensitive to genuine national requirements that there is no need to fear that its colony will suffer from any kind of intellectual inbreeding. Its claim to being Muslim may not satisfy a strict theological appraisal and it may appear to others an unnecessary limitation on its claim to be a national institution. Nevertheless, the Jamia has undoubtedly benefited by proclaiming and maintaining a positive cultural character. Only a group of Muslims, with that peculiar lack of economic sense which has been associated with their culture, could have cheerfully faced the budgets and balance sheets presented by the treasurer from year to year for about 20 years without resolving to reduce expenditure to the level of the income, or could have agreed to expenditure on *development and expansion* even when mere *survival* was a matter for doubt. It may be maintained by some people that such an atmosphere is unhealthy, that it prevents a precise adjustment of means and ends. But it is also true that, in such an atmosphere, experiments

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are more readily undertaken, costs in personal labour are ignored, and thought of personal profit thrown into the background. Teachers in the Jamia have used their imagination and exercised their initiative more freely because they were Muslims, habituated by temperament and traditions to conditions of economic instability!

The Jamia Millia was one of the first institutions to take up the idea of craft-centred education and its Teachers' Training Institution has already established its position as a model training centre for basic education. The Jamia has not emphasized the purely economic aspect of basic education, and made no planned attempt to make it self-supporting. It has concentrated on the educative value of craft-work and has shown how it enriches education and personality. The educative value of the craft is its essential value and needs to be impressed on the Government and the people. The problem of making it productive must be considered as a secondary issue. Craft-centred education can help to make schools partially self-supporting, but it cannot be discarded on the ground that a school may fail to earn enough. Teachers can only be made responsible for raising the standard of craft-work to the required level of attainment; the sale of craft products must be organized by the Government. The educative value of craft-work will need to be emphasized still more when trade schools are established alongside of basic schools, because temptations to sacrifice education to productivity will then be even stronger. What we need is the cultivation of aptitudes to the utmost extent possible because lack of knowledge, skill and ingenuity is the most serious bottleneck in our economic life. The Jamia may have an essentially Muslim contribution to make to the development of both economy and education in this direction. Muslims have fine traditions of craftsmanship. The practice of craftsmanship that provides the necessities of life has been regarded as a serious duty the performance of which has great merit. Hoarding of money and goods, accumulation of wealth much beyond a person's own requirements, exploitation of the labour of others for one's own profit have been condemned by Muslim Law. It is true that the Law has not been obeyed, and that its contraventions have not been punished. But there is no doubt that the ideal of pure

morality which it embodies has always been looked upon with reverence and individual attempts to live up to it have commanded respect. Those who think only in terms of heavy industries, world markets, enormous investments and fabulous profits may consider a small-scale industry based on an essentially moral aim, more of an aberration than an advance. Generally people suffering from an excess of imagination ignore the details out of which their dream-world is made. They need to be assured that there can be no genuinely Indian large-scale industry unless there are sufficient men who have developed the right aptitude in the manipulation of tools and (what is equally important) until efficiency and precision in work have come to be regarded as essential constituents of morality. These technical and human values can be realized only when the larger enterprises of industry grow out of smaller ones, naturally and inevitably. Too much is known of the defects of the capitalist system for the state or society to depend on it as the only means of industrial progress, but no other system of economy will be possible unless the talent of the people is developed through an abundance of small-scale industries.

Predictions about institutions and enterprises that are at the moment mere possibilities cannot be convincing, but the Jamia has cultivated an attitude of devotion to work and of respect for the larger purposes in life which will be of considerable significance in the evolution of our economy and our education. Of course, its work will be of a limited kind and in a limited sphere—it may, indeed, be merely symbolic. But when human endeavour needs guidance, symbols can become a decisive factor.

The Jamia Millia has worked as an independent institution for over 28 years. Its expansion now depends on the measure of recognition and support it gets from the National Government. It has got both in some measure already, but much more is required. An enlightened National Government should be able to find such methods of promoting its work that the freedom which has been the distinctive feature of the Jamia Millia is not only maintained but enlarged, and its contribution to Indian Education is no longer a fortunate accident but becomes an integral part of a comprehensive and elastic national system of education.



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THE EDUCATION OF ABORIGINES IN INDIA

K. C. Vyas

MODERN Civilization has been like a scourge to the aborigines in various parts of the world. Under the impact of new forces it has become difficult for them to survive, for example, in America and Australia. But in India these aborigines, the original sons of the soil long before the coming of the Aryans, still survive in no insignificant number. There are twenty-five million of them. They were pushed into remote solitary mountain abodes of the Himalayas, the Vindhya, the Satpura and the Nilgiri Hills. The study and understanding of these people requires our special attention. Anthropologists have, to some extent, described for us life as lived by these ancient peoples. But the approach of an educationist is naturally somewhat different. To him the problem is how to adjust the education of these people so that they may be able to play a happier and more useful part in society.

The aborigines are simple people. They struggle continuously against the forces of Nature. Yet hard life has not in any way damped their spirit. They have developed the art of recreation through songs, dances and colourful festivals. The magnificent dance of the Nagas, and the Bison-horn Marias, the mimetic ballet of the Juangs, the hunting music of the Baiga Karma, would keep anybody spell-bound for hours together. Throughout tribal India there are songs of 'rare beauty and deep simplicity'. Children's games are highly developed which contain a great element of excitement and amusement.

Their social life has also its finer side. Devotion to the soil, the power to stage magnificent and colourful tribal festivals, the discipline of tribal law, are things which a modern village should not willingly let die. In the spirit of economic fellowship and the tradition of communal living some of these primitive villages are really much better off than modern cities and villages dominated by a selfish and competitive spirit. The unspoilt aboriginal is noted for the purity of his taste and the beauty of what he makes out of the simple materials available to him. Domestic fidelity is another virtue in which the real primitives might well be an object lesson to the

whole world. In most tribal societies, woman holds a high and honoured place. Many of the aboriginal communities have a system of training and disciplining their youth in the village club or dormitory. The Dhumkiria of the Usaons, the Giti-ora or the Mandaghara of Orissa, the Ghotal of Batsar, the Morung of the Nagas serve the admirable purpose of training the boys and girls in social and civic duties, in teaching them the traditions of the tribe and in organizing and disciplining their more intimate relationships. But there is the other aspect of their life. It is full of ignorance, superstitious beliefs, poverty and disease. They have somehow managed to survive so far and it is up to us to lessen their hardships and the intensity of the struggle. How can this be done?

The impact of the new forces, economic and political, have had a very harmful effect on the lives of these simple people. In the words of Dr. Hutton: 'To the primitive tribes, the establishment of British rule in India did much more harm than good. The solitary life of the aborigines was now broken. They were thrown in direct contact with the people; and their laws, if not foreign, were completely new. The enactment of the forest laws hit at the very root of the economic life of the people by depriving them of the land. The merchants and forest contractors with their cunning ways have exploited the simple, pleasure-loving aborigines. This has created in them a fear complex, "a loss of nerve" and a depression of the spirit of these people. This traditional way of life having been disturbed, they find themselves bewildered, demoralized and frustrated.' This was however nothing new or special to the tribal people. Indian society in general under the rule of the British was passing through a state of disintegration, socially, politically, economically, and culturally. But whereas the Indian people were reacting by way of a stiffer resistance to the foreign rule, the aborigines only passively submitted to the new circumstances. The defects in administration caused them a lot of harassment. The whole system was run by an unimaginative bureaucracy highly authoritative and autocratic. The British Governors were given special and

discriminatory powers over the Excluded and Partially Excluded areas, having in all a population of about fifteen million aborigines. But the worst harassment was perhaps from the administration of justice. The aborigines had to cover long distances to reach the court of justice and then suffer inhuman delays. Mr. Grigson writes: 'On arrival at court it often happens that the Gond may be kept waiting for a day or two or find that the Tahsildar is away or too busy to take his case, and he is then told to go away and return a week or ten days later, perhaps for another abortive visit.'

The foregoing review was necessary to explain the general condition of the aborigines in India. Various efforts have been made to improve this condition. Many social reformers and Adivasi Mandals,¹ as well as the Christian missionaries, have organized co-operative societies, Sale and Purchase Societies to help and protect them from being exploited by the merchant or money lender. Another major cause of poverty among them is the habit of drink. 'They drink as a race,' Symington in his report of 1937 remarks, 'I cannot avoid stating the opinion that, if prohibition is justifiable at all, it is particularly justifiable in the case of people like the Bhils and allied tribes.' One of the major activities, therefore, of those working among the Adivasis is to make regular propaganda against the harmful effects of drink. The Government also gave assistance in this field to the social worker by introducing prohibition.

Among those interested in the welfare of the aborigines are two schools favouring different policies, which are generally called 'Isolationist' and 'Interventionist'. Generally, anthropologists like Verrier Elwin, as well as many Indian bureaucrats, favour 'Isolationism', which may be briefly stated as 'keeping the aborigines in their areas untouched by the civilization of the plains'. They fear that contact with the residents of the plains may break the solidarity of the tribal society and bring into it many social evils such as untouchability, early marriage and purdah. They think that the aborigines will fall into the pattern of only the lower strata of the Hindu community and thus get demoralized and form depressed community like the Scheduled castes.

The 'Interventionists' are generally indigenous social workers and nationalists led by persons

¹ Aborigines Social Service Organization.

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like Mr. A. V. Thakkar. They believe that the aborigines should be approached and given a helping hand in their struggle for survival, and that every effort should be made to help them to understand our civilization, without uprooting them from their traditional life and culture. The process should be slow, carried on with sympathy and understanding of their problems. But to keep these people confined and isolated in their inaccessible hills and jungles is something like keeping them in glass cases of a museum to satisfy the curiosity of purely academic persons. How can the aborigines realize their present backwardness and work for their own economic, social and political progress if there is no contact with people more advanced than themselves? Mr. A. V. Thakkar does not want them to be thrown haphazardly into the midst of other people. 'When contact is advocated, I do not for a moment suggest that large populations of the plains should be transplanted to aboriginal regions and made to live amidst and dominate the Adivasis. I do not discountenance the need for protection of the aboriginal interests against any possible exploitation by some sections of the advanced people of the plains. What I advocate

is that a healthy comradeship should develop between the aborigines and the non-aborigines and each should profit culturally from the other and in course of time work hand in hand for the welfare of India as a whole.' Moreover, it is curious to note that the 'Isolationists' do not object to the Christian missionaries establishing a close and uncontrolled contact with them. In fact they actively favour the spread of Christian propaganda and the use of Roman script for tribal dialects. They have also acquiesced in the removal by law of thousands of aborigines from provinces like Bihar, Orissa and North Madras to the Tea Estates of Assam and North Bengal, mainly owned by Europeans.

It is impossible in these days, when man has taken up the challenge of conquering Earth, Water and Air, to keep anything away from him. Not an inch of space will be left unexplored or unexploited for the benefit of man. Under such circumstances no people or community can be isolated. How therefore can the education of these people be so adjusted that they may be able to find a suitable place in society? How can they be best fitted for life in conformity with their beliefs, traditions, culture and at the same time be useful members of the larger national community? That is the problem before the educationists in India.

In the educational field the efforts so far made are negligible. The figures for literacy for 1931 for the aboriginal areas speak for themselves:

Assam Province	1.4%	Literacy
Bengal Province	0.5%	„
Bihar and Orissa Province	0.5%	„
Central Province	0.5%	„

It is very difficult to maintain schools in remote areas in hills and jungles and it requires special effort. The inaccessibility of the place, uncongenial climate and other hardships do not attract teachers. The schools that were established by the government taught only the three R's. Education in these schools has been totally divorced from the life of the people. Its excessive literary bias had been condemned by Mahatma Gandhi as well as by many educationists. Attempts have been made by social workers to establish schools which would correct this defect. Verrier Elwin has also done much to make the education given to these people more useful and more closely related to their needs. In the schools conducted by the

Bhil Seva Mandal the mother tongue of the aboriginals is used as the medium of instruction for the younger children in the lower grades. In the upper classes the instruction is imparted through the regional language and script. This method serves a double purpose. Firstly it relieves undue strain in the lower grades by teaching through the local dialect. Secondly, later teaching through the regional language prepares them for the life they are to live in contact with their neighbours. The other noteworthy feature of these schools is that they are vocational and residential. The crafts taught are those best adapted to the local conditions of the country and the people. They are generally taught carpentry, smithery and weaving. It adds to the creative side of education and makes the child useful to the family by being able to contribute his share towards its earnings. The residential nature of the school also requires to be noted. The aborigines are essentially contented

people and therefore are 'proverbially lazy'. The residential school aims at making them acquire certain regular habits and a regular way of life. 'Teaching of good and regular habits is the primary duty of the teacher in the aboriginal schools.' The education in these schools is free in most cases. The educational grants to aboriginal areas have been meagre and inadequate in the past. But recently the popular government have shown a proper appreciation of the situation and have tried to provide special facilities for the education of Adivasi children.

In free India increasing attention is bound to be paid to educating the aboriginals. The most suitable educational system that could be profitably applied to these people is the 'Basic System of Education'. For through such education the aborigines could become gradually an integral part of the social and political life of the country, and share with the advanced communities their privileges and duties.

FELLOWSHIP THROUGH EDUCATION

Freny Desai

SCIENCE has wrought miracles. Natural barriers can no longer isolate a country from the rest of the world—a fact which calls for ever-increasing fellowship. But the tragedy of the present situation is that the whole world is become like a market where competition and rivalry alone seem to determine the course of events.

In recent educational practice if not also theory, there has been a tendency to place too much stress on individualism without giving the individual a faith by which to live, or as a reaction against this, to revert to a type of 'nationalism' which is reminiscent of a kind of primitive tribalism. In India the tendency has not fortunately become very strong, for even when we have been busy with our struggle for political freedom, our great leader never allowed us to forget in our immediate national pre-occupation, the wider issue of humanity. He said over and over again in effect: 'My mission is not only the freedom of India or the brotherhood of the Indian people, but, through the realization of the freedom for India, I hope to realize and carry on the mission of Brotherhood of Man. My conception of patriotism is nothing, if it is not consistent with the good of humanity

at large. My goal is friendship with the world. We shall live for world brotherhood and die for it. My religion and patriotism derived from my religion, embrace all life. I want to realize my brotherhood not only with all the beings called human but to realize identity with all life—even with such things as crawl on earth.' This ideal of oneness with the entire world, this ideal of 'Fellowship' can only be realized through education, or rather through re-education.

Re-education is, however, a very difficult task requiring infinite patience, and formal schooling can contribute very little to it. It is a folly to suppose that mere reshaping of our schools would immediately change the course of history. At the same time it is not too much to demand that schools and all other educational institutions give their most careful thought to this basic problem of inculcating the right attitude and ideals in the students.

There are teachers in every country who, realizing the importance of this work, have started to make definite efforts towards inculcating and developing a spirit of world-citizenship and a feeling of fellowship which can transcend group-tensions and prejudices. India's best minds

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have always striven towards this ideal and, with her genius for comprehension and assimilation, it is not too much to expect that we shall be able to make an effective contribution to the solution of this vexed problem of intergroup tension, which exists all over the world, in one form or another.

It is true that we have recently passed through a phase of communal tension and conflicts which have caused serious heart-searching both in our political leaders and our educational workers. But the fact that in spite of many and deep-rooted causes which were at the bottom of this flare-up, we have been able to control the forces of disruption and hatred and have restored normality, is a source of hope and satisfaction. We are convinced that if our education, our culture, our civilization are to survive, we must cultivate in our students the art of human relationship, which consists in the ability to live and work together in peace for common good. Students have to be initiated into gradually-widening horizons—from the family to the local community, from the community to the nation and from the nation to the world, and if some would reverse the order, I have no quarrel with them! It means imparting in the younger generation, a real appreciation of the theory and practice of democracy and an intelligent toleration—nay reference—for ways of life and thought other than their own. We must seek educational approaches for restoring that decent and humane relationship between man and man which is the sign of true culture and civilization. We are convinced that the first task of all progressive educational institutions to-day is to tackle this problem and to ensure that young men and women who go out of our schools do not suffer from the narrowness of

vision which communalism, provincialism and religionism bring in their train.

In this connection we must seriously consider the problem of religion and religious education, particularly because in India religion is closely woven with the social life of the people. As a first step towards this, attempts are being made in most progressive schools to see that religion does not develop into fanaticism. All these institutions are anxious to cultivate a general atmosphere of religious tolerance. The children are made to feel that a truly religious life implies genuine tolerance and consideration for others. The staff in many such schools consists of persons who are not only not communal-minded, but have a really broad and tolerant outlook on life and who by their own attitude towards their students and colleagues of different communities, help to develop in students the right emotions and attitudes in their dealings with one another.

Prayers and morning assemblies are a regular feature of most of these schools. But even these prayers are not necessarily taken from any one religion. Songs sung at this morning assembly may be in the praise of 'Allah' or 'Ram' and all the students sing them jointly with love and feeling. While careful to respect the religious susceptibilities of individuals and give them full freedom to draw spiritual nourishment from the religion in which they are born, we try to bring about greater understanding of different religions through specially arranged 'Talks'. These Talks are given by teachers (and others) of different faiths, who understand their own religion thoroughly but are large-hearted enough to appreciate the good points of other religions and who can see that in spite of diversity of forms all religions have a great deal in common. Together we make the acquaintance of some of the great events and lovely stories, scriptural and traditional that are associated with the different religious faiths. Together we study the lives and teachings of the great spiritual leaders of the human race—Budha and Christ Muhammad, Zoraster and Krishna. Together we study the words that have come down to us from them and try to catch something of their message and their inspiration. Together we ponder over these eternal words from the sacred books and find the oneness of the message enshrined in them. We hope that this kind of teaching throughout school life will produce in the children, not just a vague respect and tolerance—which is often only

a form of indifference—but a real understanding of and respect for religions other than their own.

Again on the practical side there are common celebrations of days specially sacred to various religious groups. The Muslim Id, Hindu Jamnasthmi, Christmas and many other festivals are celebrated jointly and the children do not consider them as belonging exclusively to Hindus or Muslims or Christians but as school functions in which every member of the community considers it his duty to participate. Besides these festivals celebrated in individual institutions which are non-communal in outlook, there are inter-school gatherings and meetings. These gatherings bring together children of different schools, Hindu or Muslim or others. During Gandhiji's last fast, thousands of students from schools of different communities met together to pray for his health and pay their homage to him. Recently the students of all primary and secondary schools in Bombay—Hindu, Muslim, Parsi, Christian and European schools—carried on a vigorous co-operative campaign to collect money for the Gandhi Memorial National Fund, and held meetings at which they emphasized and reiterated their faith in his ideal of Brotherhood. On ordinary school days the entire school meets together and the school hall resounds with 'Community Songs'. These stirring community songs, sung by thousands of children, help to create a feeling of oneness, unity, strength and good will.

The emotions of the children and their individuality can also have their proper expression in Music and Art. Through these channels also we try to make them feel the essential unity of all human life. In the art class, for instance, they are encouraged to make pictures which have communal unity as the theme. Scouting also plays an important part in bringing children of different communities together and its ideals of service and brotherhood are emphasized in education. Allied to scouting is 'Social Service'. Some schools have formed Social Service Groups which consist of children of all communities pledged to work for the betterment of the poorer classes. This work is specially carried on among the Harijans and backward classes. Children of 'high caste' families go to the quarters of these erstwhile 'untouchables' and teach them to read and write, to work and play and to lead a cleaner and happier life.

Even when schools are closed, holiday camps help us to carry on this work of bringing together

students of different classes and communities who have a chance to live and work in a spirit of Comradeship and Service.

It is really very difficult to say how far these attempts to get rid of group tensions have been successful. We are however all the time conscious of the basic importance of this project. We feel that an education which does not teach students to live together, to love their neighbours and to adjust their differences with them, through understanding and love, is not education at all. There is no place for this in the school 'timetable' for it is not a thing that can be taught through formal lessons. It has to be taught the whole day long and in all possible ways—through our curriculum, our methods, our discipline, our social life. 'We teach it in Arithmetic by accuracy, in Language by learning to say aye, aye and nay, nay. We teach it in History by Humanity, in Geography by breadth of mind. We teach it in the playground by fair play, in Astronomy by reverence, in Handicraft by thoroughness. We teach it by kindness to animals, by courtesy to servants, by good manners to each other and by truthfulness in all things. We teach it by showing the children that we are their friends and not their enemies.' We cannot and do not actually 'teach' this, we strive to live it and to live by its light.

At this great period of India's history, when fundamental concepts of life are being examined and restated, it is our ambition to teach students to be citizens of the world and to regard the different peoples of this land and of the world as friends and fellow workers, in the building of a world commonwealth. We venture to entertain the hope that, through these little attempts carried on by the fraternity of good teachers and educationists throughout the world,

'A loftier race,

Than e'er the world has seen shall arise

With flames of freedom in their souls

And light of knowledge in their eyes.'

PROFESSOR HAMLEY

Students and educationists all over the world have heard with sorrow of the death of Professor H. R. Hamley. We hope to publish an Appreciation of him and his work by Dr. C. M. Fleming, of London University Institute of Education, in the next issue of 'The New Era', which will appear on the 1st October.

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Mahatma Gandhi : Belongs to the Immortals—needs no introduction !

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BOOK REVIEWS

Wordsworth. Herbert Read.
(Faber & Faber. 15/-).

Mr. Read does not acknowledge a literary or philosophical influence of Wordsworth upon himself, but the two poets' formative years show a remarkable outward resemblance.

As boys, both were sent away to school on the break-up of their homes after their fathers' deaths. The families of both, as Mr. Read says in describing Wordsworth's origin, came from 'that North Eastern corner of England bounded on the north by the wastes of Northumberland and on the south by dykes and marshes that once stretched inland from the Humber to the Wash'. Yorkshiremen's 'most extraordinary characteristic is their capacity for masking their emotions', he says, and it is almost impossible to understand Wordsworth unless we remember this.

Mr. Read—author of *The Green Child*—could not have helped writing a book on *Wordsworth*. He is pre-eminently qualified to interpret him, and does so with his customary relish and lucidity. The book under review is a new edition of a work published in 1930, with the addition of a preface and an appendix on Wordsworth's philosophy. In it Mr. Read clearly delineates the four phases in Wordsworth's poetic development which

have at least been recognized since Mathew Arnold wrote his Essay in 1879.

Of his own childhood Mr. Read has said, in *Annals of Innocence and Experience*: 'If only I can recover the sense and certainty of those innocent years, years in which we seemed not so much to live as to be lived by the forces outside us, by the wind and trees and moving clouds and all the mobile engines of the expanding world—then I am convinced I shall possess a key to much that has happened to me in this other world of conscious living . . . All life is an echo of our first sensations—for the senses apprehend not only colours and tones and shapes, but also patterns and atmospheres, and our first discovery of these determines the larger patterns and subtler atmospheres of all our subsequent existence.'

Wordsworth said the same in the *Prelude*:

'So feeling comes in aid
Of feeling, and diversity of strength
Attends us, if but once we have
been strong.
Oh ! mystery of Man, from what
a depth
Proceed thy honours. I am lost,
but see
In simple childhood something of
the base
On which thy greatness stands'

The main thesis of Mr. Read's book is that Wordsworth's abandonment of Annette Vallon and their illegitimate daughter, born in 1792, caused acute feelings of remorse that acted as a slow drug to sear his creative powers. Mr. Read considers that Wordsworth sacrificed his moral integrity to his moral reputation, and in support he brings the findings of the psychologist, Dr. Lowy—published with no thought of Wordsworth—on the effects of remorse on the operations of the mind which exactly confirm this explanation of Wordsworth's decline. The thinly disguised story of *Vaudricour and Julia*, feeble as a poem, takes on a value of intense biographical importance. In it Wordsworth speaks of the 'stings of viperous remorse trying their strength'.

Yet there is still room to wonder whether Mr. Read's explanation, plausible though it is and straining no facts, is the whole explanation even in psychological terms. He does not discuss why Wordsworth abandoned Annette, nor, on the other hand, does he presume to judge whether he should, or should not, have done so.

Was not the abandonment of Annette as much a symptom as the cause of Wordsworth's decline ? Mr. Read has urged us to remember Wordsworth's racial capacity for masking the strength of his feelings.

Patterns of life, he has emphasized, are determined in childhood. Yet the key that Mr. Read presents to Wordsworth's development is striking in its simplicity and undeniably fits the lock. It remains to be discovered whether other keys fit the lock too.

Meanwhile, thanks to Mr. Read, we may return to Wordsworth with a new vision and find ourselves holding: 'Unconscious intercourse with beauty
Old as creation, and drinking in a
pure
Organic pleasure from the silver
wreaths
Of curling mist.'

Anthony Weaver

Poetry of the Present. An Anthology of the 'Thirties and After. Compiled and introduced by Geoffrey Grigson. (The Phoenix Press, 1949. 10/6 net).

It seems to me that anyone who reviews an anthology must always have something of the feeling of being 'on the outside looking in'. There, surrounded by his friends, is the anthologist: a happy party, and the jealous eye at the window may well be tempted to make bitter and unfriendly observations.

If I were on the outside looking in at Mr. Grigson and his party, I should have to agree that they were a pleasant and harmonious company. Not all members equally pleasant, of course, and not all equally at home, but that is only another way of saying that, had I been the host, the list of those present would necessarily have been different.

Mr. Grigson sets the party going by telling us, in a long introduction, upon what principles, broadly, he sent out his invitations. His preliminary exploration, he says, was 'fairly wide', and it was in search of poems and not 'representation'. We ask which poems, and he answers that they are those he believes to be the best written by poets born since 1904, poets of what he terms the 'last three poetic generations'. *Poetry of the Present*, therefore, contains nothing written by T. S. Eliot, Edith Sitwell or Robert Graves.

We will return to this point later, but first let us consider as far as we can what tests Mr. Grigson may have used to recognize the best poems.

Mr. Grigson committed himself some years ago, and since he here quotes his earlier words he can have found no reason to change. In 1940 or thereabouts he committed himself to a 'scientific and commonsense view of poetry' as the only view 'by which the reason is not abused'. 'We know that if a poem is more than the sum of its details and constituents,

that extra something is explicable in material terms.'

How, in practice, does this view work out?

Auden with his passionate love of language Mr. Grigson finds to be the founder of more than a school: 'Auden arches over all, and will long continue to do so. He has affected the kind of poems that are written, the sound they make, the shape they assume.' Eliot, on the other hand, while he has been a stimulant—a horse and plough driving discreetly but ruthlessly over the bones of the dead, and making them minister again to poetic life—has not commanded any such following. Indeed, 'he has been the poetical father . . . of intellectual starvelings in a restricted back area', such, we may assume, as have 'written dry and sparse exercises after Eliot (with notes)'. And Eliot's own writings Mr. Grigson puts into the portmanteau of 'verbal scepticism'.

The fireworks, the tight-rope acrobatics, of Louis MacNeice, and his ability to 'look back down the perspective of literature, a classically educated and sophisticated poet' bring him generous approval. With which we may contrast that kind of praise given to Dylan Thomas and George

Barker, when Mr. Grigson refers to their 'oddly, and in an odd way attractively, blended words'. Neither of these, we are told, 'has shown enough of the other necessary gifts which it is a poet's business to develop as much as he can along with his primal love of words'—gifts concerned, we understand, with meaning, communicable experience, and the mastery of a 'formal technique'.

A 'scientific and commonsense view of poetry': has this, we wonder, some reference to the exclusion of Edith Sitwell? (Born 1887, but who made the rules? And how does one decide to which poetic generation a living, writing poet belongs?) If we consider also Eliot's case, we may think that it has.

Mr. Grigson's exploration has certainly been at the least 'fairly wide'. There is a great deal in this anthology that I had not read before, and shall now read again some of it often. Hubert Nicholson's 'Night' and 'Road to Paradise', Norman Nicholson's 'To a child before birth', Clere Parson's 'Sudden Death', Laurie Lee's 'Deliverance', Esmé Hooton's 'At the touch of summer'—to mention at least enough for me, in my turn, to commit myself!

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names, Auden is very well represented as are John Betjeman and Louis MacNeice. Dylan Thomas is here, though in perhaps a rather 'odd blend' of poems; George Barker is in by the skin of his teeth, which is almost more than can be said for Sidney Keyes. Stephen Spender puts in an appearance, somewhat dutifully, while Day Lewis but nods and leaves us.

But what, after all, is the purpose of an anthology? It may be a part of the intention to provide us with handy copies of poems we have known and liked: much more important, however, must be to introduce us to new poems and new poets. The extent to which the anthologist succeeds here must depend on individual factors for which each reader must speak for himself. For me, as I have suggested, the book succeeds in this respect and I am grateful to Mr. Grigson. (The more I read of the poems, the more I miss the bibliography which might have come at the end: it is a tiresome business trying to compile a library list from a list of acknowledgements!)

Though I hesitate to do so, particularly in the columns of *New Era*, I must say in conclusion that had I been the host at this party, I think there would have been fewer of these long conversation pieces, and a little more mere intoxication!

J. N. Britton

The Crisis of the Human Person. Some Personalist Interpretations. J. B. Coates. (Longmans, Green & Co. 12/6).

Many people attribute the contemporary crisis in human affairs to the spiritual failure of man, holding that only religious regeneration can save civilization from early destruction. Some see hope of salvation in a resurgence of the Christian faith; Mr. J. B. Coates, himself an ardent theist who believes that the divisions and limitations of the Churches are such as to make this unlikely, has written this book in praise of Personalism. In the personalist interpretation of God he sees the hope of redemption for mankind.

The Crisis of the Human Person has the characteristics of courage and clarity; it is written with conviction; it is concise—masterly in its presentation and analysis of the theses of certain modern philosophers, generous yet positive in disagreement. It is an essay in synthesis, as is Personalism itself.

'Personalism is the name given to a number of philosophies which correlate the conceptions of personality and value, which conceive of personality

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as a unique entity in every human being which has a movement towards value, and is the source of our knowledge of value.' On this definition Mr. Coates builds the pyramid of his faith. The first essay clothes this definition in the qualities of Personalism, showing how it has been affected by Marxism and Communism, and by the growing diminution in the rights of the person enforced by the totalitarian states. Succeeding essays give it life—in the differing interpretations of living philosophers. Mr. Coates traces the philosophic roots of modern Personalism, attributing to Mounier the inspiration of Personalism as a movement, through his brilliantly conceived journal *Esprit*, founded in 1932. The prison camps of Holland and even Germany gave impetus to the movement—a movement which expresses an aspiration towards beauty and meaning, towards the apparent paradox of inner security with inner freedom. Personalism is not to be confused with individualism, of which it is the direct antithesis, for Man as an individual cannot claim the freedom which he claims for his personal life, which is the life of the spirit. According to Mounier, writes Mr. Coates, a personalist society must be built on a recognition of the freedom, uniqueness, autonomy and responsibility of persons.

In setting out the objectives of Personalism, Mr. Coates holds that it should be 'an interpretation of history based on a more valid standpoint than Marxism'. He goes on to say that three elements of the Marxist analysis should form part of any Personalism which can lay claim to

realism or an understanding of the movement of history; first, the realization that scientific and technical developments opened up a way of escape from economic necessity; secondly, the large measure of truth in the Marxist view that man's thought is historically and socially conditioned; thirdly, in the ethical and personal sphere, the fundamental importance of the Marxist principle of the unity of theory and practice, of thought and action. He diverges from Marxism in agreeing with Berdyaev that the spirit is the integrating faculty which directs potentially every part of man's being. To make the spirit subordinate to the intellect is 'a disastrous reversal of the true order of thinking'. Personalism seems to Mr. Coates 'to embody that correction of Marxism which must be accepted if we are to avoid Burnham's managerial tyranny'.

Having defined and developed his conception of Personalism, Mr. Coates presents his studies of some of the leading Personalists. The most striking of these are Berdyaev, Buber, and Lewis Mumford. Mr. Coates indicates with lucidity and terseness his few points of divergence from these thinkers just as effectively as he goes on to examine the shortcomings of those whom he terms the Neo-Marxists, Karl Mannheim, Harold Laski, and James Burnham. Mannheim is 'a false prophet'; Laski is guilty of 'the most pernicious of heresies' in asking us to find the ethical values which society needs, 'not in any ideal of personality as a conception of human regeneration and transcendence, but in an economic reconstruction of society'. Burnham's views should be condemned because 'they discourage, with insufficient reason, the view that human ideals can influence the social structure', and because 'they depreciate the part played by rationality in human affairs.'

Among the defeatists he ranks Gerald Heard, Aldous Huxley and Arthur Koestler. The spiritual annihilation commended by Heard is, in Mr. Coates's view, no answer to our problem. Huxley's weakness is his political defeatism, for it tends to discourage worthwhile political effort. In Koestler we shall look in vain 'for the intuitive insight, the faith and assurance, the passionate sense of vocation we find in Berdyaev and Buber'. Lest a false impression be given, it should be stated that the points of divergence revealed throughout the book serve to throw into relief the positive qualities of the thought of the men whose work is the subject of Mr. Coates's criticism.

The volume closes with four studies—Herbert Read; C. S. Lewis; an examination of a personalist view of

sex and marriage as expounded by Middleton Murry and William Reich; and an essay on Theism and Humanism. It has the practical merits of a good index and an excellent bibliography.

I found the book stimulating and encouraging; its range and scope informative; its magnanimity persuasive. Yet I found myself asking at what point a philosophy becomes a religion, and whether Personalism has the dynamic and emotional appeal of either Christianity or Marxism; whether it can sweep a disillusioned and indifferent world; whether it can find an idiom acceptable to the ordinary man and woman, for whom an ethic is not enough.

J. B. Annand

Reviews of the following books have been held over till October for lack of space:—

Comparative Education, Nicholas Hans (George Routledge & Kegan Paul) 25/-.

The Paintbox, Martin Armstrong; **Music**, W. J. Turner; **How the World Builds**, Humphrey Pakington (A. & C. Black) 6/- each.

Number Stories of Long Ago, David Eugene Smith (Ginn) 3/6.

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ing these to the artists for correction, pulling more proofs, returning the plates to the artists for signature, and transferring the artists' fees from one country to another; all this involving permits of many sorts, from Export, Import, and Treasury departments of both countries. Under these circumstances it is natural that the Henry Moore plates are shown in greatest detail, proofs in black and one of each in its proper single colour being exhibited, leading up to the finished print, a valuable demonstration of colour printing and lithography in particular, which teachers, and children, should understand. One could have wished to see more states of the simpler designs such as the Leger, in its broad, bright, colours (*The King of Hearts*), which so far seems to have been the favourite among such children as have seen them. The Picasso which is a composition of lines strongly reminiscent of a young child's work is also shewn in two states by exhibition of the yellow plastic plate, consisting of the few yellow lines painted on the plate in a dark substance and lit up from behind; the design of these few lines is perfect and more effective, perhaps, than the finished print which seems a little crowded.

The Dufy is the least abstract (*The*

Band) and the cheerful, very French drawing of bandsmen blowing their instruments below a mass of flags, shows an ingenuous sympathy with the jolly joys of childhood that is almost touching, especially when one hears that the artist is so crippled with arthritis that he has to work left-handed. The Braque *Bird*, too, simple and childlike in the extreme, has been enjoyed by the few children who have so far seen it; childlike it may be, but not, in some way, childish; on this ground, it seems to me, the adult artist and the artist that is in every child can really meet. The Matisse, which was done in coloured paper in the first place, is a pretty pattern, but not, one feels, one of the artist's best works, though my memory of the original is not quite borne out by the print, which I think might be improved by slightly altering the colours of the inks. As for the Henry Moore, one feels that the Azilian pebble-artists really did it better; but his design has a perspective which the other prints lack, and which is, I think, characteristic of the English School. I am told that he, favoured by geography, took the trouble to go to the printing works and work there on his plate; the whole six plates are shewn in black and coloured prints, as

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These Lithographs, mentioned in the April issue of *The New Era*, have been on exhibition at 39 Eaton Square, together with prints of various states of some of the designs, and a collection of previous publications of School Prints Ltd. The small room presents a gay and heartlifting picture, pleasantly co-ordinated by one of Lynn Chadwick's 'Constructions' hanging from the ceiling, a beautiful aerial toy and a miracle of balance and of design in motion, its suspended parts changing position gently in the draughts, always in harmonious relationship.

School Prints Ltd. must be drawing long breaths of thankfulness that their new production is at last in presentation. The business of tackling the great men (Leger, Dufy, Picasso, Matisse, Braque, and Henry Moore) was simple compared with the labour involved in sending to their studios abroad the plastic plates (the new Autolithographic plates introduced by Cowells of Ipswich) on which they made their designs, getting them back to this country, pulling proofs, return-

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I mentioned before; but the result seems fussy and too much like all the other Henry Moores we have seen.

The troubles of School Prints, Ltd., may be over as far as publication is concerned, but the ensuing controversy which the edition will undoubtedly inspire, the business of putting them over to School Boards, Committees and the less enlightened of the L.E.A.s will be exciting, to say the least; for the edition is certainly provocative. Mr. Herbert Read, in his address introducing Mr. Kenneth Lindsay, who opened the Exhibition, said: . . . 'It remains to be seen how the children will react to the more extreme examples of modern art . . .' but, in fact, as far as the children are concerned, their chance to react depends upon the reactions of those in authority in their neighbourhood. Mr. Kenneth Lindsay, in his opening address, said that the children in the schools may well appreciate the freshness of design where adults fail.

The reaction of children to art, theatre, film, or any other form of presentation, be it educational, entertainment or cultural, has not yet been sufficiently studied; this was mentioned in the Conference on School Broadcasting called by the B.B.C. recently. The lack of it became apparent at the E.N.E.F.'s London Conference on the impact of the cinema on the child. I should be glad to receive information from any sources on this subject. Children's appreciation naturally alters as their background or education changes; but it is vastly important to know from what it chiefly derives and how it

alters when, for the first time in history, the child-audience is being considered in its own right.

Parents and teachers, children and authorities, should make a point of seeing and buying this most interesting issue of School Prints. Six original works by famous modern artists, at four pounds is, after all, not so dear.

R. D.

BROADCASTING FOR SCHOOLS

The Press Conference held in the Council Chamber at Broadcasting House on 31st May to hear the plans for next year's Schools Broadcasting, so far from being just another job, was an occasion of pleasure, evoking heartfelt praise from the audience.

The new Schedule is much larger than previous ones, agreeable to look at and not so easy to lose sight of. It is said to have been sent to every school in the country. To reiterate the programmes contained in it would therefore be redundant, and I need draw attention only to one or two points—the decision to give 'Music and Movement' twice each week, so that more children in each school may hear it; the new series of Scientific Talks for Sixth forms, of general interest and intended for the 'undivided Sixth' and the quite new programme called 'Looking at Things', for which the accompanying pamphlet, price 2/- (1/4 to schools) will be essential, but it is a publication to which the general reader may look forward with interest.

There will also be the Prose and

Verse readings, about ten minutes in length, some of which are of several extracts concerning one subject, others a single long extract. Sample readings were played to us; we listened enchanted to Alan Wheatley reading Pepys' description of the Fire of London; it was a beautiful piece of work, dramatic without over-emphasis, transporting us back to that troubled time. James MacKechnie read the Bible story of Samson and a passage from Samson Agonistes; and we heard a long extract from the Coghill translation of The Pardoner's Tale, spoken by Carleton Hobbs and the Schools Repertory Company. All these extracts are read without comment; even the reading of a prayer in Welsh gave pleasure to English ears; and at the end, there were several requests for a repetition of some of them on the ordinary B.B.C. programmes, partly for the edification of the general listening public, but specifically for parents whose children sometimes expect them to discuss a school broadcast which fathers, in particular, have had no opportunity to hear.

A suggestion was made and accepted that some of these, particularly the new series 'Looking at Things', should be written up beforehand in *The Radio Times*.

A request for gramophone recordings for the use of Training Colleges secured an assurance that no request had so far been refused. I had the impression that more requests would be acceptable and that this service could be more widely used.

Rhoda Dawson

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THE NEW ERA

IN HOME AND SCHOOL

ATTITUDES IN SCHOOL AND COLLEGE

David Jordan, Principal, Dudley Training College

IN studying attitude-formation and attitude change, many people are concentrating upon the change of attitude which arises through membership of a particular group, or upon the way in which group attitudes change and evolve. These are matters upon which the practical school master ought to have a good deal to say, for he has a unique opportunity for studying at first-hand and over a long period both the growth and development of individuals and the evolution of group attitudes and policies. Nor does the fact that he is dealing with immature personalities affect adversely the value of his observation or his deduction. Maturity is a relative concept and I have not found that the principles of sound individual development and co-operative group attitudes differ according to age. Many children show a surprising maturity, many adults exhibit on occasion an extraordinary immaturity; the level, extent and nature of group functioning may differ at different ages, but the principles of operation vary very little.

The Co-operative Classroom Group

I received my first lessons in group dynamics from a class of boys of eight to ten years of age when I began my teaching career in North London in 1930. I learned those lessons in the first instance not from choice but from necessity; but in this case the pressures of necessity did not prevent me from accepting, in the fullest sense, the implications of the lessons I had learned. Practically everything I have tried to apply in my relationships in classroom and lecture-room during the past twenty years derives from that early vivid experience.

My first class after I left college was in the junior department of an unreorganized school. It received pupils from a progressive infants' department in the same building, and it catered

for them from seven to fourteen years of age. There were forty-six boys of eight to nine in the class. They came to me from a man who had taught for twenty-five years in the same room. In his class they were exceptionally orderly, sat still for long periods, did without demur what they were supposed to do, and did little else. I have never understood how this miracle of immobility in the classroom was achieved, though, of course, the children took compensatory action out of school hours. When they came to me they realized that such rigid suppression was no longer possible. Quite obviously I could not carry it off. I had learned a good deal in college about sensation, perception and imaging, and even something about the preparation of lessons, but knew precious little about the technique of handling children of this age and kind. Moreover, the physical circumstances were far from good. Forty-six potentially lively youngsters with a year of rigid suppression to work out of their systems, in a room 17 feet by 21, largely enclosed by glass partitions and with the street side and windows only a few yards from a main road and heavily used 'bus route. The desks were still desks-for-four, only two very narrow gangways were possible, and there was practically no space in front of the class apart from that filled by the teacher's table, desk and cupboard.

I knew I was expected to subdue, control and direct the children. I wanted to interest them in what we were doing. I wanted to establish friendly and personal relationships. Alas for my hopes! Our relations soon became established upon the level of the survival of the fittest and it seemed to me extremely important that I should survive. I soon fell back upon the time-honoured method of suppression, but even that only created a momentary lull and did little to remedy the unhappy situation. I punished extensively, but

not, I think, convincingly; moreover, I felt twinges of my educational conscience. I did not believe in mere suppression and understood the total situation too well to feel that a moral issue was involved in which the teacher was bound to be right and the pupil wrong.

There was undoubtedly a strong group consciousness in the class and the pressure of circumstances had thrown up natural leaders. The group was anti-authoritarian, and I represented authority. They never viewed me as a person, as just another human being, but as a functionary whose job it was to order, direct and compel. They had old scores to pay off, and any teacher who could be exploited would provide release for their accumulated sense of grievance and aggression. Apart from all this, the restriction of movement, the lack of equipment and of interesting materials were bound to create a difficult human situation unless the techniques of suppression were successfully employed.

It seemed that nothing short of a miracle could save me from a life of professional drudgery in which eternal vigilance and unbending severity were the price of survival. Looking back after the lapse of years I cannot determine whether the miracle happened by a happy accident or by the working of an intuitive insight operating because of my very real sense of personal concern. Further experience suggests that insight and the power to remedy unhappy human situations come to us when we are concerned with the total situation and are not merely preoccupied with our own place in it.

One Monday morning, after an unhappy week-end of reflection, I walked into the classroom and said something like this: 'Will you listen to me for a while? I don't want to teach you, I want to talk to you about myself. I gave up a good job and spent a great deal of money to become a teacher. Now I find I can't teach. I believe I could be an interesting teacher, but I never get a real chance because I can't keep you in order. I cane you but it makes very little difference, and in any case I don't like that sort of thing. The class is noisy and badly behaved and if this goes on I shall be in danger of losing my job. What are you going to do about it?'

Perhaps for the first time they listened to me as a person and not merely as a teacher. Particularly the idea of losing a job went home since, in the early 'thirties, many of their fathers were

under a similar threat. Undoubtedly it was right to throw the whole problem back on to them. They were full of suggestions. They discussed my failure with cheerful objectivity and began to suggest ways in which I might be spared the fruits of my ineffectiveness. They decided that *they* would keep order and I should teach. They elected seven councillors who were to take charge for a week at a time, sitting at the teacher's table in order to exercise control. They decided that the councillor must see to giving things out and collecting things up 'because that's when the trouble starts'. They discussed methods of classroom organization, constituted the councillors as a committee of management, made suggestions for a new time-table, and so on. The group which had proved unco-operative and unmanageable under an authoritarian system became friendly, self-administering and co-operative. I stayed with that class for nearly three years and look upon these years as the most profitable and possibly the happiest of my professional life.

The lessons of the experience are very obvious. Co-operation cannot be forced. Democracy as an accepted way of life can do away with the need for group suppression. It brings into being its own moral compulsion and provides an atmosphere in which a growing-point is retained for both teacher and class. The teacher ceases to manipulate the group from outside as an external authority and becomes an accepted member of the group. Relationships become personal and give the teacher a more intimate knowledge of the children and a more extensive personal influence. An institutional relationship is effective only within the institutional routine, it affects us only while we are acting as institutional agents within the prescribed framework. But human and personal relationships affect us as persons over the whole range of our experience.

The Human Group in a College

My space is too restricted for any extensive account of the way in which group relationships have evolved at Dudley Training College since I became Principal in 1946.¹ One or two particular aspects of organization and relationships may be mentioned.

The first thing the students did was to devise a constitution for the student body, and this constitution has been amended from time to

¹ Such an account was given in *The Bulletin of Education* of June, 1949.—ED.

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time over the last year or two. I attend all the meetings of the Students' Representative Council as an ordinary member of the group. I can often give them information which they could not easily obtain otherwise, but I am regarded as a member of the group and not as an advisory official. When the principal or head merely 'sits in'—in other words sits outside—you do not get a real sense of identification and the group relationship remains two-sided.

You cannot have an educational community unless your staff and students are aware of the total community situation. If you divide up into departments, your minor hierarchies will tend to militate against the foundation of a true community. We therefore have no seniority of any kind whatever on the staff, except in terms of salary and that is a matter we are not ourselves free to determine. I think that the creation of a constructive and critical awareness is of vital importance, and I feel that all information must be freely available for everybody. If one person who is the normal channel for official information keeps it to himself, the community cannot be properly informed. You must have democratic practice in all those areas in which it is possible. But you cannot have a complete democracy within the framework of our present set-up, and not all responsibility can be delegated. If you wish to build a community which understands its job and seeks responsibility, the important thing is to see that you have a clearly-defined area of freedom for every person within that community, and an understanding of where it is not possible to give it. Failure to do this makes a clear understanding of democracy very difficult, and particularly for students for whom it may be a new form of experience.

I must mention the tendency for unnecessary stresses to be set up over teaching methods in a college community. If various members of staff advocate various teaching methods, each as though his own possessed some particular moral significance, you have obviously got something which will prevent the emergence of a common sense of direction, or even of an elementary unity of purpose. I think that one has the right to try to insist that there shall be the right kind of relationships in both classroom and lecture-room, but considerable variety of method. In other words, you cannot permit particular members of a staff to take upon themselves the authority which you yourself have abrogated, either in the sphere of general organization or of teaching method. Discussion must be free and unrestricted but true co-operation can be obtained only when each person is sufficiently open-minded to be willing to learn from the other.

I think that our College Assembly is a very important aspect of college life and work. It is held weekly on Tuesday mornings from 9 to 9.45, and takes the form of a completely non-denominational service at which the principal delivers an address. This is another obligation I have accepted. I conceive of it in these terms: It is the only time when the community as a whole meets together and so I think it should represent, as far as possible, an attempt to raise the level of our common thinking. You cannot get a properly-developed community-conscience unless a meeting of the whole College is possible, at which some person can express in words the kind of thing that the whole community is trying to embody in its day-to-day relationships.

At the college level a co-operative group can come into being only if principal, staff and students understand the nature of democratic practice and its application in their own circumstances; are free from a hierarchical form of organization; can obtain information about any matter affecting their welfare; have ample opportunity to discuss college organization, and defined areas within which particular groups have clear sovereign rights. A hierarchical organization is wrong because it prevents human and personal relationships from being established. The right form of organization cannot guarantee good personal relationships, but it can at least give them the maximum opportunity to arise and develop.

COMPETE OR CO-OPERATE ?

A. A. Bloom, Headmaster of St. George-in-the-East Secondary Modern School, Stepney, London, E. 1

WHEN talking or writing about St. George-in-the-East Secondary School, I have found it hard to dispel the impression, gained particularly by overseas visitors, that, with us, 'work' does not matter. Because no official standards are imposed from above, because we ourselves set no prescribed standards of attainment and have no detailed schemes of work, and because I never give an analysis of a typical day spent by the children at school—life being much too individual and varied to make this possible—it seems to be felt that we have little respect for knowledge and no aim to fit our children for their work-a-day world.

It is a vital part of our belief that the *modus vivendi* claims paramount importance. We are convinced that not only must the overall school pattern—the democratic way of living—precede all planning, but that it proclaims the main purpose of education in a democracy. Our aim is that our children shall learn to live creatively, not for themselves alone, but also for their community. "Freedom", said Dr. Jaime Torres Bodet at a recent Public Education Conference, 'is only an instrument for a richer development of man, for which he must be a member of a community.' For the child to learn this art of living he must actually live the implied experiences. Lessons about co-operation or tolerance or injustice will not form right attitudes nor change wrong ones. By living experiences within the community the child learns; the fuller and deeper the comprehension of the experiences the more they 'cut into' the fibre of his being and become an integral part of his self. This way of living established, the 'work' can, with understanding guidance from the staff, be left to achieve itself.

(Of course, the child's reactions to this environment will depend in large measure on his inner drives and conflicts, of which his objective behaviour is only a symptom. Often he makes emotional mistakes which teachers misconstrue as laziness or rudeness or disobedience, and because of this misunderstanding they are inclined to administer punishment for these mistakes while being tolerant of intellectual errors made by the child. And yet, as well punish him for coming out in spots instead of treating the cause

of the ailment as to punish him for an emotional outburst instead of searching for the motive behind it.)

Within the free, friendly and secure environment that has been evolved the child's initiative is released and he is eager to express himself and to fulfil himself in an ever-increasing social way. He may not work so 'hard' as when he is being enticed by rewards or driven by punishments, but he will work 'well': the important difference between these two attitudes needs no elaboration. Working well, he will go forward at his own pace, adventuring towards an awareness that is at once curious and dynamic. He will set his own standards and raise them, and he does not allow himself 'to be stranded upon the moveless sterility of his past achievements'. Because the compulsion—together with the required discipline—comes from within the child, 'work' is no longer an imposition; it has become an *exposition*, something 'put out', willingly and freely, by himself. Perhaps it then ceases to be work and becomes creation. If this be so—and I believe it is—Grammar Schools need have no qualms about 'results' if they adopt a social *milieu* such as we at St. George-in-the-East have developed.

Thus, it is not that we undervalue knowledge, but that we value more the attitude towards the acquisition of knowledge. And that purposeful attitude comes, we believe, from the heightened awareness springing from dynamic living in a community unhampered by the complications and disharmonies that the introduction of external stimuli inevitably produces. Many people, I feel, find it difficult to comprehend a life situation devoid of the competitive element. True it is that modern civilization has been built on competition as an essential driving force, but the present state of society can hardly be considered either as a good advertisement for competition or as a justification for its continuance. In fact, peoples are seeking in a growing social consciousness a new spur to replace the existing incentives, for these have noticeably failed in a society where the fear of unemployment no longer wields its grinding power. Competition is not inherent in the human make-up; it is the result of conditioning from earliest childhood. What does competition, at home or in schools, extract from children

that, in right surroundings, they are not ready—and anxious—to give voluntarily? To rouse the competitive spirit may make easier the teacher's life, but, in setting a false pace to action and a specious emphasis on strife, it must make more complex the child's living. In one breath you say, 'The first one to finish a piece of work will go home early', or, 'See if the girls can beat the boys', and in the next breath you talk eloquently about helping lame dogs over stiles or working together for the common good. How can children reconcile the opposing concepts of competing *against* and co-operating *with*? Do you help your brother over one stile and push him away at the next? If our aim in education is to learn right living, and the means is by living aright, then we can achieve our purpose only by ensuring that, as far as is possible, the child's experiences within the ambit of the school are cumulatively harmonious.

Besides, children are delightfully alive when they are creating something and do not want to be spurred on by artificial means. As Ernest Raymond says: 'It is another remarkable proof of the dignity for which man was designed that the supreme bliss of creation is not won until it is disinterested creation . . . and we learn to make the thing for its own sake.' Children can—and in a conducive school climate want to—attain this bliss. Why bemuse them with contrary doctrines and deprive them of this ineffable joy? Let them go on creating from all that is within them and through their specific communal experiences so that, undismayed by carrots or goads, they may come to realize the self that is theirs and respect the self that is their neighbour's. And, because there are neither carrots nor goads, there will be no donkeys, for when children are treated as we would have them be, they tend to reach out accordingly. Perhaps what is needed most of all by teachers is a larger faith in the natural fineness of the child and in his inner potential.

I recall the story of the boy in a primary school where work was work and there was little time for play, since the sole aim of the school was to gain as many 'successes' as possible at the annual common entrance examination for Grammar Schools. John was one of the many who had left the joyously free and friendly security of the infant school for this forcing-ground. Having suffered for four years he sat for the test. That night he undressed as usual, got into his pyjamas,

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knelt beside his bed to say his usual prayer and then added another: 'Please God, make Brussels the capital of Spain.' The anguish behind this plea is as indescribable as it must have been unbearable. I am sure that we, at St. George-in-the-East, have found a better way of school life, a way—let me insist from my own careful observation—that will not only produce results in work commensurate with the potential of each child, but will give to each child the poise and the friendliness and the confidence that are the appanage of those who are emotionally stable.

Finally, I must repeat that ours is a State school and that what we have achieved has been done within the orbit of the State system of education. I underline this not because we expect, as a consequence, sympathetic consideration, but in order to assure those many hesitant folk working under similar conditions that, within the framework of State education and despite the limitations of space, staff and substance, progressive education is possible. It may well be that, because of these limitations, the need for pioneers is the more intense.

CHANGING ATTITUDES IN GERMAN EDUCATION

Minna Specht, Headmistress of the Odenwaldschule

WHEN we speak about changing attitudes in education we notice that we are approaching this problem with different interests. If we think of teaching and education in the countries of the Western Allies we teachers in Germany want to know how far you have overcome the consequences of the war, what progress you are making in your educational systems, how far young people are ready to take on responsibility, and how understanding with other countries is progressing. Our attitude to young people in Germany is different. There our main question is: in which direction are they developing? Will they, who to-day are weak and undeveloped, like children everywhere, be a danger when grown up? Are they, led by their teachers and educators, on the way to peaceful understanding, ready to find their place in the new world? or do they refuse to adhere to and even show hostility towards these ideas? We are interested in a change of heart, and are far less worried about the content or the system of education.

We cannot give the answer to this question without showing the background against which the development of Germany's youth is taking place. This is necessary, not only because all public education reflects the social system of which it is a function; not only because the vitality or inactivity of youth depends upon what political, economic and cultural forces are in power; but mainly because German youth does not accept the present system passively but watches it with open eyes. The young people between ten and eighteen, the school children, are

not outside the stream of public life. At a tender age they have been drawn into it. They have heard and seen things which remain a living experience in their minds. They may not have understood, far less have digested inwardly, many of these things. But their hearts and minds have been shaken by experiences which make it impossible for them to find rest, which stimulate them with questions and problems and make them watchful and uneasy. They have not only lost much, missed much that a peaceful childhood provides, but they do not know where they belong, nor where they are going. They have lost confidence not only in the older generation, but often in life itself. It is a deep shock to find young people in the cities, without the backing of a home, living upon the cheap pleasures of the street, with no real interest in what their school offers them, looking on Democracy as merely the absence of compulsion, and looking at life from an entirely selfish standpoint. However hard, we must admit that they react 'normally' to their environment. Even when they do not find help, they are healthy as are weeds that force their way in stony ground.

On the other hand there are young people who have returned to more secure paths, to family life, to the shelter of the social conditions in which the family lives, back to the supervision of their school or former job. This may have a good and quietening effect, if the grown-ups have enough understanding and are able to give direction; but it may be the cause of frustration if new economic or other pressures develop. Much will

depend upon whether political pacification and economic recovery take place or whether new shocks threaten the life of the nation.

In these two groups of German youth it is difficult to recognize any moral strength or the readiness to accept the new ideas of peaceful co-operation in the world. They are too much weighed down by the pressure of outer circumstances; their chances to develop are so curtailed that they can only live from hand to mouth. We do not know what might develop in them if they could grow up in an educational environment.

So there remain only the cells or islands where youth is taken in and given time for quiet development. There are such islands and, owing to good fortune, they give us an insight into the intellectual and spiritual growth of youth, and we may say with Kagan: they are a great hope.

Such workshops of youth can be found all over Germany, in large and small towns, where devoted teachers are at work, as well as in the boarding schools in the country. In these schools all shades of political, social and cultural tendencies of Germany to-day can be found. One morning at our Odenwaldschule I see a large car arriving at our school, filled with suitcases, from which the children of an industrialist alight, fitted out with everything that the time after the currency reform has to offer. The same day, it is already getting dark, a man comes up to me looking tired and pale, his little son, Roman, holding his hand. They have been on the roads for many weeks, expelled from Sudetenland, carrying a small bundle which contains their possessions. The man asks for work and whether his boy can stay, too. Now Roman sits in his class with children from all parts of Germany, who have all had different fates. There are children whose fathers are still prisoners in Russia, others whose father was hanged because of the attempt to kill Hitler on July 20th, others whose father lost his job because he had supported the Nazi régime. There are children from homes that are still safe and secure as well as children of the many refugees from Eastern Germany who have lost everything and are still looking for work, and there are children from the many broken marriages.

What do these children tell each other when they lie in their beds before going to sleep? About nights when the bombs were falling around them, about their flight from the East, about the

years without school or the continual changing of schools, about the small room into which they were herded or about the factory in which the father employs a large number of workers. They know all these things; some of them speak about them, others only listen; but all of them have the energy of youth with which they settle down in this new world, start to play, to work, to find their way. They are self-confident. At the beginning they have not very much confidence in the grown-ups. The questions of the older pupils are always the same, whether the Constitution of Bonn is a sensible one, whether the dismantling of factories will continue, whether it is possible to choose the job they would like, whether they can fill the gaps in their school knowledge, whether there will be another war. All this forces its way into lessons and education. The children are full of doubts, but gradually they enjoy taking part in the world of ideas that takes shape again in front of their eyes, their minds open to hopes and ideas that can prepare a better future.

What help do these children get? What can their teachers do for them? Here a new and very real difficulty appears which we must recognise as such to be able to cope with it. It is not only the fact that there are two authorities for the teachers: the four Military Governments with their different plans for educational reforms besides the eleven Ministries of Education existing in the West Zone. The real dilemma is that many teachers feel called upon to bring Germany to her senses again at a time when the common aim, the acknowledgment of a common political or educational conviction, is lacking. The old teaching personnel, which is still active but whose members are men and women well over fifty, has hardly the strength to take up new ideals which affect youth; while the newly-created body of teachers often lacks the experience to be able to solve the urgent problems. It is no wonder that, to-day, we have primarily 'learning schools'. But also in those schools we are confronted with the problem what to teach and for what end. Can humanist teaching as practised in the nineteenth century give bread instead of stones to the sceptics of our time?

At present, I can see only one way of giving the teachers that peace and security which will permit reflection on common ideals—the way of constructive tolerance. It is impossible to



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'convert' people to democracy under the leadership of the Allies; in spite of the genuine efforts of many outstanding personalities this attempt has failed. Nor can we call for a return to Christianity under the leadership of the Church—the struggle for denominational schools shows up the want of unity in religious beliefs. We cannot dictate or convert, we must take the first step to face the confusion of our time and must learn to accept and respect an individual with his certainty or uncertainty.

This kind of tolerance which I am advocating is not born from any doubt that it is possible to find common principles, but from my conviction that we must work in common to find these principles by first getting to know the ideas of each person and treating them with respect. That a person really holds an opinion, that he learns to advocate it without the arrogance of a propagandist, that he learns to account to himself for the truth of his opinion—this is the only true foundation from which we can proceed to solve our differences. Of the teachers of the Odenwaldschule one is a member of the Catholic Church, another a pupil of Karl Barth, the third is of no denomination. People who were members of the Nazi Party till the collapse of Germany work next to others who, as political refugees, had been opposed to the Third Reich right from the beginning; we have politically-minded people next to those who have never worried about politics and therefore 'know nothing'. If you are wondering how such a staff of teachers can lead young people, whether they do not cause more confusion than enlightenment, then you misunderstand the attitude of young people who demand honesty, just as really good teachers do themselves. What we experience is not a Tower of Babel, but it is a serious effort to find, in the chaos of our time, a healthy starting point for coming to an understanding. Thus, at last, the young folk gain confidence, the foundation which they have been deprived of for so long. In this fact we can already discover the constructive value of tolerance for education; but it lies furthermore in the justified hope that from the respect for all true convictions will grow the possibility of solving existing controversies. I believe that there is no other way to develop a community in which the search for truth will shape the thoughts and actions of the rising generation.

INTERNATIONAL UNDERSTANDING IS NOT ENOUGH

Laurin Zilliacus, Chairman, New Education Fellowship

THE term 'international understanding' has been so overworked that it tends to deaden rather than to stimulate thought. But there is a reality behind it. When people say 'international understanding' they generally mean an emotional attitude, a feeling of respect and friendliness towards people in other countries as well as in their own. That is a good thing. But I think it is not enough if world peace is our aim.

Torres Bodet at Unesco appealed to the statesmen for an assurance that when we foster 'international understanding' in human beings we are not in fact turning out 'victims of life'. I think this was a fair warning. The attitude of 'international understanding' can easily, if not supplemented by something more, turn out 'victims of life' in the world our statesmen arrange for us—perhaps 'victims of death' would be a better term. How easily is this attitude of understanding swept away or re-introduced when it suits the policies of those who rule us and control the means of mass communication! Hostility towards Soviet Russia, which prevailed before 1941, was swept away during the war when it suited Governmental policy, and as quickly restored when it served the purposes of the new cold war. Now, if there is any country where the leadership and outlook have changed very little in the last few years, that country is Russia, so either the sentiment built up in us in 1941 was false or else the opposite sentiment built up in us since then is false. Yet the majority of citizens in our Western countries have been swayed from one to the other with little difficulty. So I say that the attitude called 'international understanding' is a weak reed in the winds unleashed by the statesmen and the forces that support them. Something more is wanted; what is that something more? I believe it is something to do with the active intelligence and not only with the heart. We want, in addition to a sentiment, an intelligent, informed understanding of what is going on in the world, of the great social, political, and economic issues of our day, and what our Governments are in fact doing about

them. If we acquire this information, we may not feel so inclined to appeal to the statesmen as to make demands on them.

But first of all we must clear our minds of one basic confusion—that somehow or other the mass of ordinary people make wars. The common assumption is that somehow or other the urges to aggression in all of us at some moment, in some unspecified way, fuse together and cause war to break out. I do not believe things work that way. Peoples do not make wars—Governments make wars and peoples fight them. Governments make wars not only in the literal sense that they give the dread order that launches hostilities; they and the small groups that dominate them shape the policies that in the end inevitably lead to war. We ordinary citizens support our Governments in their policies, and when war is started we rally round. But we do not make the policies (indeed we frequently do not know what they are, and support them merely on faith), and we certainly do not press the button at the last fateful moment.¹

Why we common citizens support policies leading to our own slaughter is the interesting question. This is where we teachers come in, or should come in. We can help future generations to be more aware and more critical of what our rulers are up to. We now fail to do this partly because we ourselves are ignorant about what takes place in foreign affairs and partly because of our own nationalism. Our first responsibility in working for world peace is therefore to clear up our own ignorance and confusion.

The question that always arises in any gathering of teachers is: What does all this mean in practice? What can we do? So, before anyone has time to ask that question, I will make some practical suggestions.

My first suggestion is that teachers should themselves be functioning, active citizens in the realm of public affairs. Obviously we teachers

¹ With rare exceptions. At the last moment the pressure of public opinion in Great Britain was a strong factor in causing Chamberlain to declare war on the Nazis. But the policies leading to this situation were made by his Cabinet and small groups of citizens, not by the mass of the citizens.

cannot decide whether there is to be peace or war in the near future, but we can make a contribution to the sum total of the deciding factors by taking our part in the adult world. This will necessitate study. The field of foreign affairs is so vast that we shall have to select, and I do not think it very much matters which of the many issues of the day we choose so long as we follow it up and get at what the Governments are really doing. One single problem followed in detail will give you more than a smattering of many problems. I strongly recommend choosing an issue under treatment in the United Nations, because in the United Nations the foreign policies of the various Governments are brought to a focus and, above all, the material is available. It is available to some extent in the Press, provided you make use both of opposition and pro-Government publications. (In Great Britain the opposition to the Government's foreign policy does not, of course, at present come from the Conservatives but from the Left.)

The Press and radio, however, will give you very incomplete and unreliable information. You will also want to subscribe to the United Nations Bulletin. This is a bi-monthly,¹ accurate and strictly neutral summary of all that has taken place in the United Nations. It is so neutral that it says nothing that might reflect the slightest discredit on the policy of any Government; you will have to make your own interpretations. But every fact in the Bulletin is checked and counter-checked until it is verified beyond doubt. You can also obtain from the United Nations Information Centre the verbatim reports of the debates on any particular question. These are illuminating and make fascinating, dramatic reading. From them you can compare what your Government is doing with what they are pledged to do under the Charter and with what others are doing, as well as with your own views as to what they should be doing. You will, of course, also want a copy of the Charter itself (*gratis*).

This is the first part of the study I should recommend. The second part is a study of our own nationalism. The source material lies all about us and within us. Watch your own reaction to events; are you assuming that your Government is right in every dispute with foreign governments just because it is your Government?

Are you swallowing loose assertions, lopsided pictures of people and events in other countries? Are you assuming that your own Government's policy is to seek peace and justice because you seek peace and justice and foreigners don't?

Then you will find it illuminating to collect cuttings of national self-descriptions in the Press and public speeches. These, of course, are always favourable to the country concerned and they show a striking similarity all over the world. Naturally enough, since human ideals are much the same everywhere and national conceit exactly the same. Make a comparative study of National Anthems—their trends and the appeals they make. These too are very much alike. Then also you can note the appeals to nationalism used in advertising, both in the literal sense and in the wider sense of the efforts of party politicians to sell their programme.

You will find from such studies something quite appalling—that the moral standards of Governmental dealings—your own Government's dealings—are so low as to be practically non-existent. If members of a teaching staff were to lie, bully, cheat, steal, double-cross and threaten each other as their normal mode of intercourse, they would be thrown out—but between Governments all this is acceptable. This is not because members of Cabinets are necessarily bad men (although members of Governments do tend to be politicians who have the urge for power and are successful because of it). They are not bad men, but they are the victims of false ideologies, of the traditional view of the aims of foreign policy. The central aim of any Government's foreign policy is regarded by the Government itself as the pursuit of so-called 'national interests'. The mass of citizens accept the view that the pursuit of 'national interests' is the supreme duty of their Government.

The generally-accepted aim of 'national interest' is to increase the power of your own state as opposed to that of other states: military, political or economic power. Closely linked with this aim, indeed arising out of it, is the aim of economic privilege. Governments try to secure economic privilege in other countries for their own citizens as opposed to citizens of other states (monopolies, trading favours, financial privileges). In fact, of course, these privileges benefit only small groups of citizens (generally those that in fact dominate the Government);

¹ Available in Great Britain from U.N.A., 11 Maiden Lane, W.C.2, price 6d. or from the United Nations Information Centre in each member state.

but they are passed off as 'national interests' and, so strong is the magic of the word 'national' that the fraud is not generally questioned. Thus the 'national interests' of each Government are in flat opposition to those of every other Government. In power politics, either one wins and the other loses, or there is an uneasy truce while both sides jockey for position for the next thrust; a synthesis is impossible. The aims of power politics being mutually exclusive, Governments pursuing them are in fact in a constant state of cold war, save when the cold war flares up into the shooting phase. This is the dread truth in the famous dictum of Clauswitz, 'War is policy pursued by other means.' Some anonymous John Citizen has put it another way: 'Peace is a round of double-dealing between two rounds of fisticuffs.'

There is an alternative policy, of course. It is laid down in the Charter of the United Nations, and all the Governments have pledged themselves to follow it. It can be summed up as the policy of achieving the common interests of the mass of citizens in all countries, not the power aims of individual governments or economic privilege of small groups of citizens. Actually, our Governments are not following this new policy to which they have pledged themselves. They are trying to use the machinery of the United Nations to pursue their old policies. We support them because of our lazy ignorance of what they are doing and because of our nationalism which makes us identify ourselves with 'the country' and with them, and feel as sure of their virtue as of our own.

Though I attack nationalism, I recognize its immense strength. It is indeed the modern religion, the dominant faith of the world to-day. It satisfies deep-lying urges. We all need to join groups of various sorts because we feel ourselves to be small and insignificant and transient, whereas, on becoming part of a group, we identify ourselves with it and feel as strong and as

significant and as immortal as the group. In all these respects the nation-state comes well above every other group in the world. It is also a physical power-unit, so that urges to power in a crude sense are readily satisfied by being a member of a nation-state. Furthermore, it is a most effective symbol: it has definite boundaries which can be marked on a map and associated with armed might and 'defence'; it has a flag and a National Anthem; and a history.

Local patriotism for your village, town or county is, at worst, a little ludicrous, at best a source of security and significance. Nationalism can never get away from love of power so long as the nation-state is in fact a power-unit. Its very essence is a source of separateness from other national groups, symbolized in the definitely drawn boundaries with their guns pointed at the suspect foreigner. Its whole ideology is shot through with self-righteous illusions of superiority, special missions and racial myths. Anything we can do to rouse critical awareness of nationalism in ourselves and, if we are teachers, in those we are helping to grow up, is a contribution to world peace.

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EDUCATION FOR FREEDOM

Ernest Melby, Dean of the School of Education, New York University

OF all the peoples in the world to-day, none have so great a reason for being humble as we Americans. We are overwhelmed by a post-war power and responsibility that is out of all proportion to our maturity. We are like a young man who has inherited a great business at an early age, does not know what to do with it, and behaves badly at times. America to-day has such enormous power that even when we do nothing we influence the affairs of other peoples. So much of humanity's hopes for freedom depend on what we in America do with our freedom; if we do not make it work, we feel that it is going to die, and that is a terrifying thought because many of us are not sure that it is going to live in America.

I recollect how my father used to talk about education; he would say 'If only people were educated crime would disappear, poverty would be no more, and there would be world peace.' I do not believe that; I think my father was wrong. It is not just more education that is going to eliminate crime, do away with poverty, or bring world peace. It is a different kind of education we need. We have believed that somehow, if we could get children into the schools earlier, keep them there longer, and have more schools the problem would be solved; but it becomes dangerously close to appearing that the more education we have the better we are at killing each other. We must release in the average citizen qualities of mind and heart that he has not used either in the past or at the present time.

These, then, are our problems: How can we so educate people that we can release to the fullest possible extent the creative trends of the individual; that they are convinced of the worth and dignity of every human being, whatever his race, creed, colour, geographical location or economic status; that they have a realistic understanding of the world in which they are living; that they will try to avoid polarities and stigmas and approach the solution of problems of human relations in the spirit of scientific method that has been so effective in science and technology?

We have a good example of human relations at New York University. In the School of Education there the student body is the most cosmopolitan in the world, representing all races, all nationalities, all religions. It is the biggest Catholic university in the world, the biggest Jewish university in the world, the biggest Negro university in the world. I do not believe that attitudes acquired in early childhood cannot change; we find that people's attitudes keep changing all the time. Over and over again Southern girls, with all their prejudices against Negroes, come into our classes and discover for the first time that Negroes are intelligent human beings, and this discovery changes not only their attitude towards Negroes but their whole basic attitude towards human beings. We have four or five Negro lecturers. To many schools this seems a very revolutionary thing, yet they are very valuable members of staff. If only every teacher in America could come to New York University or to some other school where all races and groups are represented, enormous changes could be made.

However, before we try to bring about changes of attitude, we must examine our own attitudes. Most of us do not practice what we preach. We say 'I believe in the worth and dignity of all human beings.' We accept that as theory, but have we accepted it emotionally? A teacher said to me recently, 'I can have affection for some children, but there are other children for whom I just cannot feel affection—but I don't let them know that.' I said, 'That's what you think.' You can never fool children and, in the long run, you cannot fool parents either. If you have not fully accepted an attitude in your own heart, your work in trying to teach that attitude is made ineffective.

In teaching it makes some difference what you do; it makes some difference how you do it, but a tremendous difference is made by what you are. The teacher is a creative artist who places his trade-mark on his product just as truly as a painter who puts his name at the bottom right hand corner of a picture, and until we realize this we are never going to get anywhere in

teaching or in the training of teachers. Preparing teachers will not lend itself to mass-production. Every time we prepare a teacher we are going through a new process: here is a new teacher, a new personality, whose inter-relations with his pupils will differ from those of any other teacher before or since. Our unwillingness to face this fact is responsible for much of the ineffectiveness in teacher-education and teaching generally.

I believe the most effective and significant movement in America to-day is that which seeks to enlist the co-operation and participation of the entire community in the process of education. In every community there are educational resources that are waiting to be investigated and utilized, and the full use of these resources can make education vastly more effective than it now is. If we inside the schools think that we alone can save democracy we are being exceedingly unrealistic. We need the co-operation of the whole community, and of every form of mass medium. This means, as I have said before, that we teachers have to change our attitudes too; we are going to be a small section of many taking part in the educational programme; we are going to have to listen while others are talking—and that is a hard thing for teachers to do.

I wonder if it is not true that on the whole teaching is a lonely profession? We need more affection than we have been getting; we need more understanding; we need to mix more with other people; to have more experience of creative human relationship; to hear more beautiful music; to visit theatres, the opera, the countryside; to have more opportunities to get acquainted with each other. The task of saving democracy, of maintaining freedom, of building a decent world, can only be done by people who study human behaviour and human relations and who have a chance to puzzle out solutions to their own problems. So if we are going to make freedom live, we must make every community and school into a miniature democracy in which the principles of respect for the worth and dignity of human beings, faith in the common man, respect for truth, have become a part of the very life of the enterprise. This is a tremendous undertaking, but we must not be overwhelmed by it because, if we fail to democratize education, nothing but slavery lies ahead for the whole of human experience.

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PERSONAL RELATIONSHIPS IN THE SCHOOL COMMUNITY

THE N.E.F. Conference at Cirencester this year was planned in two distinct layers: mornings were spent in hearing brief papers by a variety of speakers from several countries, describing *how* attitudes are changed in their own particular school or college, followed by an hour and a half's discussion, in small groups of twelve to twenty members. (Several of these papers are published above.)

The after-tea and after-dinner periods were planned to be spent in working parties, discussing 'Personal Relationships in the School Community'.

Either because the planners were insufficiently explicit or because the idea of a 'leaderless' group studying its own experiences is itself disturbing, there was some truancy from the working parties and considerable turmoil over this part of the conference. It was verbalized chiefly as discontent with the concepts suggested by Miss Phillips as instruments of group study, but this can hardly have been the whole cause of the trouble.

When members were asked at the end what part of the conference they wanted reported in this issue of *The New Era* (which has been based closely on their choice, though Professor Kleinberg's paper has had to be held over till November) the greater number of options was for reports from the working parties.

We therefore give below (i) Miss Phillips' suggestions on how to prepare for the working parties (these were sent to all members six weeks before they met); (ii) the two pairs of concepts suggested by Miss Phillips to the conference as a whole as useful instruments of group study; (iii) reports from three of the working parties.

Suggested Preparation

(i) It is suggested that members of the conference should prepare for the discussions on *Personal Relationships in the School Community* in the following way:

- (1) Choose some one group to which you belong, preferably a small one and preferably a group to which you have belonged for some time.
- (2) Make notes on its history up to date, and
- (3) Watch it between now and the conference with the following points in mind:
Origin and function of group.
Its size.
Physical conditions, place of meeting.

Personnel—

- (a) Degree of stability or change;
- (b) Variety as regards age, sex, social status, cultural background, outlook and interests, etc.

Organization and structure of group, form of government, constitution (if any).

Nature and quality of leadership. Activities undertaken and experiences shared.

Development of conventions; codes; a common pattern of living.

Relation of individual members to each other and to the group.

Formation of groups within the group.

Relation of the group to other similar groups and to the larger society of which it is part.

Occasions of harmony or conflict. Forces (if any) making for disruption or disintegration.

This experience will form a background to which reference can be made during the discussions and by which the concepts to be suggested as instruments of group study can be tested.

The best form of preparation consists in writing a history of the group to date and keeping a diary—not necessarily under the above headings but with these points in mind.

Suggested Concepts

(ii) (a) Community and Association—*communities* being defined as 'areas of social living in which the threads of specific relationships are essentially spun', and *associations* as 'groups expressly organized for the pursuit of an interest in common'.

(b) Groups shaped by a Mother and/or Father figure—*mother* spinning the threads of social relationships, keeping the bonds between individuals; *father* looking to individuals for the fulfilment of a common purpose, often devised by him.

Reports from Three Working Parties

I

First Session: Our discussion in this session was based on the two concepts given to us by Miss Phillips in her introductory lecture. Mr. Gregerson, a Danish member of our working party, read to us an interesting, and often humorous, account of the way in which an editorial board was gathered together for the publication of an educational periodical. This group

obviously had most of the characteristics of an 'association', and we spent a little time in seeing how these characteristics were displayed throughout its history. We then went on to discuss our own attitudes to the study of group relationships. Many members stressed that it was the *quality* of life lived by a group that seemed to them important. Their interest lay in studying the type of group organization which helped its members to develop and express their varied potentialities as fully as possible. Other members expressed their fears concerning the danger of studying group situations which are essentially fluid and changing, by means of concepts which seem to be over-simplified and rigid, although, of course, it was realized that any attempt to systematize thought inevitably results in a certain amount of rigidity and over-simplification. It was agreed that this was accepted if the new concepts help us to 'sharply sculpture thought in words'.

One of the points that emerged clearly from our discussion was that our approach to the study of groups will be influenced by our individual interests and temperament.

Second Session: In the next session we were concerned with the mother/father pattern of group relationships which had been given to us by Miss Phillips in her second lecture. This way of considering group relationships was, of course, familiar to most of us, and it was agreed that in many groups the mother/father pattern did seem to be an appropriate interpretation of much that went on there. On the other hand many of us expressed the view that we had experienced other groups where greater opportunities for maturing were given, and where the members could grow up into adults who, to a large degree, were freed from such irrational compulsions as the need to find parent figures in the other members. The comment was made that our degree of maturity did not seem to be a constant, but seemed to be to some extent 'relative to the situation'—relative, that is, to the individual's inner situation (degree of health, degree of tiredness, etc.) and to the external group situation (attitude of other members of the group, type of group organization, etc.). Certain members of the working party insisted that 'to create a type of group organization that implicitly accepts and perpetuates infantile attitudes of thinking and feeling' is to limit the possibilities for personality growth of all

the people who are members of that group.

Succeeding Sessions : In the working parties that followed these two discussions, we tried the experience of being a leaderless group and of analysing some of our group reactions and attitudes. Our discussion ranged over a wide field of very diverse topics, but it was generally agreed that a public report of these later sessions would be inappropriate!

F.D.T.

II

SOME twenty rather bewildered people assembled for their first 'Working Party' in the Forestry Room at the Royal Agricultural College. They included the whole of one of the morning discussion groups minus their leader (who had decided that, if the working party was to achieve its end, then he must not be with the group he was leading in the mornings) and several others who had strayed in. At the outset there was a period of chaos. It would be unsafe to ascribe this wholly to the absence of a leader, as there were two other disturbing factors, uncertainty as to where the Forestry Room was, and vagueness as to what was expected of us.

The first factor in the achievement of a group feeling was the hilarity provoked by the handing round of a box of chocolates. (A reference to a suggestion of Miss Phillips' that communal feasting made a basis for community.—ED.) Then desks were moved and a circle made, and finally the group got down to discussing what they were expected to do. It seemed to most of us both difficult and artificial to follow the lines Miss Phillips had suggested in her first talk, and it was proposed that we should find, as quickly as possible, a subject that would interest all of us. However, at this point objections were raised by a minority that we ought to give our terms of reference a fair chance. Eventually this point was agreed.

One or two people then described groups they had studied and attempts were made to apply the concepts of 'community' and 'association' to them along the lines Miss Phillips had indicated: but it is probably fair to say that the majority remained unconvinced that this attempt brought any more enlightenment than the application of ordinary judgment would have produced.

Between the first and second meetings of the working party, several members of the morning discussion group approached the leader and suggested he should join the working party. With a strong conflict in his mind as to the advisability of so doing,


he joined the second meeting. By this time one or two new members had joined the group, and its composition was therefore different from what it had been the first evening. The reactions to the leader's return were varied. Most of his morning discussion group were pleased to see him, but some of the others who were not part of this group were somewhat resentful of his return, largely, it was discovered later, because they viewed him as a stranger or because they feared he would usurp the function of leader of what they wanted to remain a leaderless group. These fears were not realized. Sensing this feeling of resentment in a minority, he settled down to become one of the group, and it remained to the end leaderless.

Among us was a psychiatrist, who had also been present at the first meeting. By this time most of the group were conscious of his presence, and there were varied reactions to it. One or two were openly hostile; others welcomed him. Some evidently felt he was the observer, viewing us as so many clinical cases. This was partly his own doing (he sat on top of a bench instead of in a seat like the rest of the group) and partly the doing of one or two members of the group, including the returned 'leader', who

occasionally referred questions to him. He interpreted the reactions of the group to the return of the 'leader' as two aspects of the same thing. According to him, the returned 'leader' was the father-figure whom everybody wanted yet at the same time whom some did not want because they regarded him as responsible for dissatisfactions and frustrations. Even those who did not want him still unconsciously wanted him because he could be held responsible for those things for which they did not want to be responsible themselves. This explanation seemed to most of the group a good deal more psychiatric than was necessary! One male member of the group at a later meeting suggested that the discussion group people welcomed their leader back (a) because they had grown to like him, and (b) because they preferred to have someone to indicate the beginning and end of a meeting and apply the minimum of direction. The psychiatrist's explanation took no account of the fact that the group was a preponderantly female one, and that the liking for the leader was partly a normal female liking for a friendly man!

It is significant that at this second meeting a considerable part of the discussion turned on the relations of

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school staffs to their Heads. Referred to for his opinion on this matter, the psychiatrist suggested that we asked too much of our Heads and cast too much blame for difficulties upon them, because our relationship to them was that of children to a father-figure. This was, according to him, the relationship we wished to have with our Heads. His views naturally were not popular, and gave rise to a good deal of group tension.

There was a good deal of discussion of the hostility evident in the meeting of the entire conference to Miss Phillips' attempt to give lines of direction to the working parties. Was this simply a rebellion of infantile pattern against a dominant parent-figure? Or was it a rejection based on intellectual grounds of what she had to offer? Was what she had found valuable in her own experiments in community-living at Borthwick with an all-female community applicable to all communities, and especially to mixed communities? Does the attainment of social maturity not depend on the individual's weaning himself from dependence upon father-figures and mother-figures? These questions occurred to some of us. *Our psychiatrist emphasized the point that we were insufficiently aware of infantile attitudes in ourselves and that we wanted to change*

others without first changing ourselves; a very important point, and one which naturally provoked a good deal of tension within the group, because it cut the individual to the emotional quick.

By the time the working party had its third meeting our psychiatrist friend had departed for London, but on his advice we invited another psychiatrist (this time a woman) to join us. Perhaps undue publicity was given to her coming, but she made herself from the start a most friendly and unobtrusive member of the group. An attempt early in the evening to tie the discussion down to an analysis of our own attitudes and prejudices failed, and on the suggestion of one woman member of the group, we resumed our theme of the previous evening, 'The Relations of Heads to Staffs'. At this point another member of the group got up and walked out; she explained at the next meeting that it was her disgust at hearing this hare started again which provoked this reaction. The self-consciousness induced in many of us the previous evening by the knowledge that a psychiatrist was watching us was absent this time, and the discussion proceeded more freely than it perhaps otherwise would have done, but it remained on the intellectual plane. It seemed to the writer that members of the group were loth to

drop the 'iron curtains' which concealed their inner selves, and were escaping analysis of their own attitudes and prejudices by talking about this theme. To one outsider, a medical man, who joined the group for this session only, it seemed as though we did nothing but talk shop for an hour and a half.

The general tenor of the discussion is indicated by the following points made in the course of it: (1) that the headmaster of the orthodox type was a barrier against democratic organization in a school; (2) that training colleges and university departments of education should run special courses for headmasters, and that these should include study of group techniques; (3) that the composition of committees appointing teachers would be improved by the addition of educational and psychological advisers; (4) that vocational guidance of school-leavers might help to divert from the profession individuals with personality defects which were likely to make them unsuitable teachers; (5) that useful work might be done to encourage teachers and students to take up appointments in schools with whose aims and methods they are in sympathy; (6) that teachers should have increased time off to visit schools of special interest; (7) that, where it is

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not possible to give the student a first-hand experience of a new method, the film might be employed to give him that experience at second-hand; (8) that the E.N.E.F. should prepare a list of progressive schools worthy of visits by teachers.

The last points do show that members of the group were sufficiently aware of their own deficiencies to feel a need for opportunities to see other schools and new methods.

This whole session was in the writer's view very disappointing, because we avoided dealing with ourselves; indeed, the general feeling of dissatisfaction was such that the group went out for a walk instead of meeting for a further session after dinner.

When we met for the final session we did get down to individual analysis of our own reactions to the changing situations that had occurred within the group during its previous three meetings (some of these have already been mentioned above). Quite a few home truths about individual members of the group came out, and there was a rather disquieting picking-out of scapegoats. The atmosphere, however, remained friendly, apart from one hostile outburst from the lady who had walked out the previous evening against another who had very acidly reported that she had got nothing out of being a member of the group. 'What contribution have you made to the group anyway? You've sat there with your mouth turned up at the corners all the time?' The lady who was criticized took it quite well, and an outburst of rather uneasy laughter relieved the tension.

It was generally felt that the experiment had increased our awareness of at least some of the types of situation which may produce tension within a group. But we felt that the lines of direction which Miss Phillips had given us in her talks were inadequate as a basis for self-study within a working party. We remained throughout a leaderless group, friendly and sufficiently stable to absorb new members, though not without tension. Nevertheless, I think at least some of us felt that we needed that clearer definition of the purpose of our meeting and that guidance, if not that leadership, which would have made us, in Miss Phillips' sense of the terms, more of an 'association' than a 'community'.

A.L.

III

THIS group was formed partly in order to study the reactions of the members of the group, and partly to discuss the proposition that 'State systems of schooling are incompatible with education for peace'. Little was

achieved of the first object, but of the second the conclusions were remarkably unanimous considering the diversity of the members—one from Australia, three from Italy, five from England, and one from Scotland. They were:

1. That States provide education for their own purposes, not primarily out of any love of humanity. For example, during the period of industrial revolution in the nineteenth century State schools were set up to teach reading and writing on account of the demands of factory organization. In our own day States require (a) clerks and higher civil servants to run the ever-expanding system of administration; (b) members of the armed forces which, in an atomic age, tend to be used either for police purposes in a defeated country, e.g. Germany, or as strike breakers in the home country; (c) through the schools the State is able to carry out its own propaganda.

Dr. Zilliacus' opinion that Governments, not the people, make war was shared by some members of the group, who also condemned orders for compulsory military service in peace time, compulsory labour, compulsory insurance as well as governmental violence which, if carried out on an individual's responsibility, would be regarded as delinquent.

Others pointed out that it was easy to blame the Government instead of taking responsibility oneself. Similarly it was stressed that abstract schemes for the 'good of the community' should not obscure the fulfilment of the real needs and desires of individual persons.

2. State education in Europe is organized from the top downwards. Despite many national differences the usual pattern is the hierarchical one of a Ministry (with its Inspectors)—Local Authority—Headmaster—Teachers.

It was noted that in England, though the School Certificate Examination is ostensibly in the hands of the universities, it is the State that has recently ordered sweeping changes in it.

3. It was emphasized that the aims of mass education by a State were almost bound to be at variance with those of people desiring to cultivate co-operative members of a world at peace.

It was proposed that education should be organized from the bottom upwards; that teachers should appoint from themselves persons to perform the functions of headmaster, of local and of regional administration. These offices should be held for short periods, no extra salary should be attached to them, and at the end of their period of office the persons should normally revert to teaching.

The transfer of control of elementary schools in Italy from municipalities to the State was regarded as a step backward.

It was felt that control of education by the teachers could not be carried out by Trade Unions because in so many cases the unions merely represent the interest of various sections of the profession.

It was noted that in England some progressive schools have led the way by discovering means of organization with a head elected by the parents and teachers, or with no head at all (e.g. Fortis Green or Burgess Hill).

4. The following attempts to dissociate education from the State were discussed:

In England the State or local authority pays fees for pupils at certain Catholic schools, independent boarding schools (e.g. Sherwood), and independent schools for maladjusted children (e.g. Alresford).

In India, Gandhi's Basic National Schools, which by the sale of children's craft or agricultural work—in itself an educational activity—are able to cover part of the cost of schooling. (A considerable fear was expressed on the danger of teachers exploiting children under this system.)

In Palestine, self-supporting communities which include schools.

A.W.

The French-speaking Group

IV

NOTRE groupe a été privilégié parce qu'il était 'international' et qu'il a bénéficié de la présence de Mr. Bloom, Dr. Minna Specht, Dr. Zilliacus et Mr. David Jordan après leurs propres exposés.

Les premières séances ont révélé l'intérêt passionné des membres du groupe pour les sujets exposés et leur souci d'information précise et objective. Nous avons mis longtemps à nous connaître assez bien pour ne plus éprouver le besoin d'un 'père' ou d'une 'mère', mais nous sentir bien en famille.

Nous avons eu la preuve, dans l'évolution de notre groupe, que la variété, et même les tensions, ne sont pas des inconvénients, mais que du 'choc des idées, jaillit la lumière'.

Si nous n'avions pas eu la responsabilité d'apporter au congrès notre coopération efficace, si le 'but' nous avait manqué, peut-être n'aurions-nous pas trouvé la direction dans laquelle nous devions marcher. Ce qui prouve l'utilité des rapports.

Nous nous sommes rappelés, en dernière heure, que l'une des questions posées était: *Comment changer les attitudes?*

Nous avons constaté que les attitudes, dans notre groupe de discussion, étaient influencées par les préjugés. Nous avons essayé de les analyser, avec plus ou moins de succès: est-ce que ces

préjugés ont des bases nationales, politiques ou émotionnelles ?

Nous avons reconnu comme préjugé d'origine politique, une réaction négative concernant le référendum comme moyen de consultation populaire. Nous avons constaté que certains préjugés qui provoquent une attitude favorable et paraissent séduisants, n'en restent pas moins des préjugés, c'est-à-dire troublent l'objectivité du jugement : un de nos membres, qui savait sa sympathie spontanée pour les Juifs, a pris conscience que ce préjugé favorable pourrait constituer une 'préférence' quand il s'agit de formuler un jugement de valeur.

Nous avons pensé que, sur le plan intellectuel, le rôle de l'éducateur est de se rendre compte de la nature des préjugés de chacun de ses élèves, et des siens propres, puis de les faire disparaître et d'y substituer l'attitude scientifique. Nous avons apprécié l'exemple cité par le Dr. Zilliacus, qui choisit, pour la formation politique de ses élèves, la méthode scientifique de préférence à une orientation systématique, parce qu'il pense que le résultat final sera le même. Mais il faut souligner, pour les élèves, le danger de la généralisation à partir de faits isolés.

Nous avons constaté, ensuite, que l'attitude scientifique, dans des conditions particulières, peut être influencée par des préjugés à base émotionnelles comme le nationalisme ou le patriotisme en temps de guerre, et nous avons conclu qu'il faut aider, et même éventuellement remplacer cette attitude par autre chose. Cette autre chose peut être la foi—religieuse ou politique—mais nous lui préférons l'intégration de l'individu dans une communauté.

Nous avons examiné, à ce point de vue, le changement d'attitude de l'enfant qui s'intègre dans une communauté dynamique. On a cité l'exemple suivant : au cours d'une leçon de gymnastique, en Italie, on a laissé les enfants marcher. On a constaté qu'au départ, chacun suit son propre rythme. Peu à peu on trouve un rythme que tous suivent : les enfants forment alors une 'communauté'.

Il nous a semblé que ce phénomène était du même ordre que celui qu'on a constaté dans la classe de Mr. Jordan, ou, du chaos, sort un ordre spontané, issue d'un besoin naturel que nous appelons la solidarité humaine. L'organisation d'une communauté agissante suppose une attitude de responsabilité individuelle pour résoudre les problèmes de la vie quotidienne.

L'éducateur doit aider l'enfant à prendre conscience de ce sentiment de solidarité humaine afin qu'il subsiste lorsque l'enfant aura quitté l'école. Il ne faut pas que l'enfant limite cette

prise de conscience à un groupe restreint mais qu'il l'étende, petit à petit, à l'humanité.

N'est-ce pas dans le milieu favorable, crée par l'éducateur libéral, que l'enfant sera lui-même libéré de ses préjugés, et qu'il arrivera à un emploi conscient et fructueux de la méthode scientifique ?

S. B. and L. B.

A Final Comment

I HAVE read these reports with great interest. They shew well how puzzling was the situation which developed. I offer my observations with some diffidence as I was present only at the week-end and not at all the meetings of the Working Parties.

1. I think one clue lies in Working Party I's suggestion that 'our approach to the study of groups will be influenced by our individual interests'. I think a number of us had different interests, and therefore different approaches. Psychiatrists for example tend to be interested in the 'groups' of people who come together at a clinic for the resolution of individual difficulties and tend perhaps to regard all groups as such (which of course fundamentally they may well be). Members of Conference Committees are naturally interested in the short-term groups which form, or can be formed, at such conferences. My own interest has lain for years now in the long-term groups, instanced in my preliminary suggestions—groups (not exclusively educational) which live, work and play together, ones which come together for a common purpose and in so doing develop what I have called 'communal' or 'associative' characteristics. Most groups in the workaday world are in fact of this type. My suggestions were I think appropriate to the study of such groups by a participant observer—but not as I now think to the study of the Working Parties themselves by themselves. This self-study by a group on the spot was not my own idea, and I ought to have thought more about it in relation to my scheme. Similarly I should have thought more about the 'Leaderless group'—again not my own idea. Actually I had imagined the Working Parties, on the analogy of Government Working Parties of recent years, as having at least a chairman to apply the minimum of direction (to quote Working Party II) and to draw up a programme—which latter I imagined as consisting of contributions from individual members on the lines of Mr. Gregersen's (see report of Working Party I). I ought to have cleared these matters up with the Committee. I think now that my idea was probably opposed to the traditions and customs

of the N.E.F. and that I did not know enough about these.

2. This does not however dispose of the criticism that my concepts are not adequate to the types of groups I had in mind.

(a) 'It is the quality of the life lived by the group that is important' I agree, but maintain that this quality can be explored and revealed by the use of my concepts. I realise that much more varied illustrative material was needed to establish their value, but this I hoped would emerge in the Working Parties as individual contributions were made. This error of judgment on my part again suggests that I needed to know more about the course of previous conferences.

(b) 'The danger of studying group situations which are fluid and changing by means of concepts which seem to be simplified and rigid'. The concepts I suggested can in fact be used to follow the progress of changing and developing groups, as again I think would have appeared had they been considered by the Working Parties in relation to groups with a history.

(c) 'The mother-father pattern of group relationships as accepting and perpetuating infantile attitudes of their being and feeling'. But the pattern is infinitely variable and makes room for maturity as well as for immaturity ; for adopting parental and childish rôles in different connections or at different moments, for the family council, for the common purpose, or as ideal parent substitute.

(d) 'What (Miss Phillips) had found valuable in her own experience at Borthwick Training College'. Actually, though I have I think *tested* the value of my concepts at Borthwick I arrived at them after a long period of brooding over records of groups in a variety of fields—in industry, in the professions, in the forces, in social life—of all these groups the one which I think approximated most closely to a primitive family pattern occurred on board a man-of-war (but I must admit the account was contributed by a Psychiatrist).

When all is said, however, it remains abundantly clear that I failed to make my concepts acceptable to the Conference. For this I apologise and, undeterred by this failure, shall hope to attempt a more adequate presentation of them elsewhere at some future date.

Margaret Phillips

[Another account of the working parties appears in the *E.N.E.F. Bulletin*, September-October, available at the E.N.E.F. Office, Hamilton House, Mabledon Place, W.C.1, price 4d.]



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Apply a similar principle to *ideas*, not merely to *quantities*, and the result would be a world brief-script which everyone could write or type at almost shorthand speed. At the same time all the former language barriers to free international correspondence would go.

If ten digits can express every quantity up to infinity what is the minimum number of word-roots necessary to cover the whole range of human expression? The Basic English vocabulary is reported to comprise approximately 850 words.

Roget's Thesaurus actually tabulates all words into six main groups, and no one can think of any idea which does not rank for classification under (1) Abstract relations, (2) Space, (3) Matter, (4) Intellect, (5) Volition, or (6) Affections.

Roget then sub-divides these six main groups into 600 word-families, if we regard each antonym as deriving from its opposite parent-word.

Reginald J. G. Dutton, a Fellow of the Royal Society of Arts (London), as the outcome of intensive research, has discovered that no more than 493 word-roots are needed to cover the whole range of human expression, and his new invention, World Speedwords, demonstrates the practicability of a universal high-speed script.

Dutton expresses these 493 root-ideas through the medium of one syllable abbreviations of Indo-European words which can be quickly memorized because of their general familiarity and international currency.

Thus the two-letter radical RI is a natural abbreviation of English 'write', French 'écrire', Spanish 'escribir', Italian 'scrivere', German 'schreiben', Dutch 'schrijven', Roumanian 'scrie', and Scandinavian 'skrive'.

EL is the two-letter speedword for *electricity*, a Greek root which has been incorporated into almost every language.

PO is the two-letter Czech and Polish national word which translates English *after*, and is quickly memorized as a Speedword abbreviation of the Latin prefix *post-* in such words as *postscript*, *post-graduate*, etc.

MI is the two-letter Speedword radical for *midday*, AD—addition, AM—love, AS—ascend, and so on.

As stated, the whole structure of this all-languages briefscript is based on these 493 radicals, all ideas other than such radicals or word-roots being expressed in two ways.

The first is by the operation of 22 one-letter creative suffixes. For example, the opposite of any speedword is denoted by adding *-o* to the final consonant, or *-x* to a final vowel. Thus whereas, as stated, AD is the speedword for *addition*, ADO represents the opposite idea of *subtraction*. Similarly, AM—love, AMO—hate; AS—ascend, ASO—descend; BI—life, BIX—death, etc.

The addition of *-e* intensifies the significance of the speedword to which it is added, e.g. RI—write, RIE—shorthand; AM—love, AME—worship; AS—ascend, ASE—climb; EM—emotion, EME—passion.

The suffixing of *-a* gives an unfavourable twist to the original, as RI—write, RIA—scribble; MU—much, MUA—too much; LA—large, LAA—gross.

Thus the operation of these 22 one-letter suffixes at once automatically adds several thousand words to the vocabulary.

The other way of extending the vocabulary is by compounds, a principle widely employed in the German and Chinese languages. The German expresses English *gum* by the compound 'tooth-flesh', *glove* by 'hand-shoe', and *thimble* by 'finger-hat'.

Chinese script specialises in the association of ideas to form compounds. The ideographs for *woman* and *child* are joined up to express the abstract idea of *happiness*, 'sun-moon' expresses *brightness*, 'hand-hand' *friendship*, and—perhaps somewhat startling—the triple ideograph 'woman-woman-woman' symbolises *scandal*!

The brevity of the 493 speedword basic roots enables the compound rule to be employed to express a very wide range of new ideas in brief form.

Thus the radicals DE—day and PO—after are compounded DEPO (day-after) to express *to-morrow*. DEBE (day-before) is *yesterday*, BEMI (before-mid-day) *morning*, POMI (after-mid-day) *afternoon*, RIPO (write-after) *postscript*, RIEL (write-electricity) *telegraph*, RINAM (write-name) *signature*, MEKRI (machine-write) *typewriter*, and so on. Thus the theoretical range of expression is $493 \times 493 \times 22$, or 4,775,078 new ideas, all rendered possible by the utilization of not more than 493 short word-roots and the operation of the simple suffix and compound rules.

The English words *bead*, *beak*, *beam*, *bean*, *bear*, *beast*, *beat*, and *beauty*—most of which have plural meanings—all begin with the same three letters, but they have no relationship one with another, and have to be committed to memory parrot-like by every child and foreign student of the language. By contrast the first two or three letters of a speedword compound always indicate the word-family, and the whole reveals its identity at sight. The tax on the memory is therefore infinitesimal compared with the compulsory memorization of 5,000-7,000 different arbitrary word-roots of most national languages.

Non-Aryan nationals will not, of course, learn the 493 radicals so readily as those whose native tongue is one of the Indo-European group of languages, but once the 493 have been memorized the extension of the vocabulary will be as easy for Orientals as for Occidentals.

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PROFESSOR H. R. HAMLEY

IN the years to come men and women in university circles and schools in many parts of the world will remember with gratitude the inspiration they received from the teaching and the personal example of Professor Hamley. We, his colleagues and friends, in this summer of his death, may pause to acknowledge this with pride and to place on record certain of the circumstances and the attributes which contributed to the high esteem in which he is held.



Born in 1883 in Ballarat, Victoria, H. R. Hamley passed by way of student teacherships and scholarships to Queen's College, Melbourne, where he graduated with distinction in mathematics and natural philosophy. As teacher, as headmaster, as lecturer in his own university, he early showed that originality of mind and began that application of philosophic interpretation and psychological observation to the study of the processes of learning which were later to win him recognition as an educational psychologist.

Experience in Australia was followed by fruitful years in India as professor of physics in the University of Bombay, and as head of the Secondary Training College in the same city. From India he went in 1929 to Columbia University, New York, and in 1930 he came to London to be one of the small group who with Sir Percy Nunn co-operated in the transformation in 1932 of Sir John Adams' relatively small London Day Training College into the University of London Institute of Education, which is now concerned with the post-graduate training of teachers on a scale unrivalled in England.

He was a thinker with a fresh contribution to make. Students of education came to him from many lands. He proved to be a patient and a skilful teacher. Graduates in education returning to their distant homes carried the fame of a man of understanding who with dignified wisdom was prepared to devote long hours to the guidance of those who came to him for help. His reputation later won him honour as educational adviser to the Government of Iraq and as a representative

of England in the Universities of Cairo and Istanbul in the war years 1940 to 1943. It led to invitations to return both to India and to America. It justified his consultation by representative bodies of research workers, doctors, nurses, police and teachers; but it brought him probably the greatest personal satisfaction through the contribution he was enabled to make to international understanding in the war-time camps for boys in Iraq, in the college life of India and Egypt, and on

the International Executive Board of the New Education Fellowship in England.

His own literary output was relatively small—an excellent book on *Relational and Functional Thinking in Mathematics* and definitive monographs on the Testing of Intelligence and the Education of Backward Children—but as a teacher and through his students he was a pioneer both in the challenging of the individualistic interpretations offered by many psychologists in the opening decades of the century, and in the application of the techniques of factorial analysis and attitude testing to educational research. He prepared the way for the emphasis on group relationships which is characteristic of much present thinking in psychology and he early recognized the therapeutic effect of membership of groups.

To use his own words, his analysis of human nature was 'not in terms of "instincts"—a concept of limited value to the child psychologist—but in terms of the child's physical and psychological needs, the need, for example of security, of recognition, affection, independence, freedom and adventure'. Allied to this was his belief that the qualities of co-operativeness and goodness are in everyone as potentialities only awaiting the removal of obstructions to their functioning. (This was deliberately a very different interpretation from that of those who suppose that the primary human attributes are aggressiveness and self-seeking and who think that the task of an educative society is the sublimation of such impulses and the offering of

substitute satisfactions.) And this faith in the essential soundness and educability of human beings found its justification in the personal help he was able to give to many students in times of mental stress, in the successful treatment of individual backward and difficult children carried out by himself or under his inspiration, and, on a larger scale, in the organization of educative camp life for groups of boys in Iraq. On the latter he made three comments which merit repetition.

'Perhaps the deepest impression left upon me was of the fundamental oneness of adolescent youth the world over. At times it was difficult to realize that these were not English boys in an English holiday camp. There was the same readiness to submit to discipline, the same willingness to accept responsibility, the same desire to help others, the same chivalry and good sportsmanship, the same sense of fun and good humour. When some boys wanted to withdraw from the excursion to the archaeological remains at Samara because they could not afford the railway fare, the others decided to pool their resources so that no one would be left behind.

My second impression, which in the end became a conviction, was that the success of the camp was very largely due to the fact that it had a clear objective—good citizenship. The boys felt that they were in the camp not simply to enjoy themselves; they were there to learn how to become good citizens of their country and of the world. Thirdly, it became clear to me that the quality of leadership is much more widespread than is generally supposed. We found that a potential leader sometimes escaped notice simply because, in addition to being a good leader, he was also a loyal follower—the most obtrusive personality in the community is not always the best leader.'

Times Educational Supplement,

March 18th, 1944.

A scholar, a teacher and perhaps most characteristic and the key to the influence he wielded—a man of simple goodness, devout, God-fearing. Such was H. R. Hamley and as such he will continue to be remembered by his friends—his students—in many places for many years to come.

C. M. Fleming

MATURITY

So Reality came; and it died away, for thought swallowed it up. Memory awoke and recreated the entity 'I', and in the suffering that followed I played a game of hide and seek, backwards and forwards, always seeking for that amazing experience, when for a few hours I was

absolutely free, free from myself, walking the earth in love. For that is the only freedom that has any value.

But the more I again sought it, the stronger became my 'I', my egotism, the memory, craving, sensation, cruelty, the lie. For they are all one and the same thing. All that was happening was that 'I', memory, was chasing the sensation of itself, imagining all the time that this was seeking Love. But how could memory, the 'I', which in itself is an illusion, how could that which is the barrier to Truth, find it? I laugh and heave a sigh and start again.

So what must be done? The process of my own thinking must be understood completely. The sorrow of the world demands it; the starving children; the wounded, disfigured for life; the hunger in the eyes of my fellowmen, trying to be brave, not to care, to be gay with a leaded heart. The old dull eyes that can no longer stand the suffering, the hard, angry, brutal faces that seek revenge on life anyway; the successful man who always looks behind, inwardly afraid, they all demand that I shall understand the chaos in the world, which is but the reflection of the chaos within myself and that you shall understand with me. For this Reality that I speak of is not a religious madness, it is not an experience or a type of life for the few. It is the state of a man in his maturity, in his wholeness.

Because I have imagined that I am 'I', an entity of supreme importance; because all traditional education has enforced that outlook; because religions have centred their energies on the salvation or damnation of this same false entity, I could not conceive myself to be 'nothing'. How could I know that when the 'I' is seen to be 'nothing', there comes into being the 'Eternal Everything', and thus this 'I' created by the imaginations of the mind, is utterly superfluous, an unutterable impertinence? How could I overcome the illusionary teachings of the ages, alone?

Then came Krishnamurti. Against tremendous odds he searched out the truth. By himself he made the discovery and secured the key. Since then he has walked this sorrowful earth in freedom and Love, trying to help poor fools like me to see how we miss the perfume of life in blindness and insensitivity. But I maintain it is not so much that men and women do not wish to

see, but because the blinkers of the past have grown so strong and the armour of this 'I' has become so solid, that it takes a life's strength to tear them off.

So, shall I, having seen the Truth, work for Communism or any other system? Do not all the systems of government, systems of education, systems of religion, depend on the state of the individual mind for their interpretation? Is the Buddhism of to-day the teaching of the Buddha? Does the Christianity of 1949 portray the teachings of the Christ?

It is the same old story in every human being—labourer, teacher, peasant, politician, producer, tradesmen or the idle rich, from the lowest to the highest. My 'I', your 'I', his 'I', cunningly, secretly creeps in, takes control, shapes the work or the vision, to its own crafty end; and I do not see it happening for I am walking in a semi-state of sleep. I only see it when the crash comes, when the beauty is spoiled.

Then I once more awake, and sometimes in that awakening the chains of time drop off. Then there is a great stillness, and there is Love. And I can see how the world would instantly be changed if men talked and worked and played with their whole being in that state. For, then there is joy in living, then what I have is yours. Naturally one watches for the other's need, and helps and gives.

There is no need for enforced Communism. There is no necessity for force of any kind.

These two states, either possible for man, are so utterly different. When the 'I' is active, everything is calculated, weighed up, justified, condemned to maintain security and satisfaction for itself. But when the 'I' is absent, then the man or woman does not think, there is just Love which ensures immediate action. There is nothing important or unique about this, everything just happens. But I cannot induce this relationship, this true Communism. It is either my state or it is not, driven away by the cravings of memory.

But I have a strong suspicion that Love is never very far away, watching always for those moments when the 'I' and me are not. Then, quite unexpectedly, it swiftly enters, filling and enfolding the whole being of the man, transforming him from a type of ignoble worm to his true stature of maturity.

M. A. P.

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BOOK REVIEWS

The Education of the Poetic Spirit. Marjorie L. Hourd. (Heinemann 10/6, and The New Education Book Club).

It is a rare experience to read a book on education with positive delight, but that is how I felt about Miss Hourd's book. Four types of book are common in educational literature: the educational pot boiler, which is usually a collection of other people's experiences covered with a thin veneer of integration; the pretentiously philosophical, in which abstract philosophical theories are applied to even more abstract school situations; the wildly theoretical, which advocate new forms of procedure as the sole means of educational salvation before they have been adequately tried out in practice; and the creatively practical, which are the work of experienced practitioners who are capable of relating their experience to modern psychological theory without losing in the formalism of a method the artistic creativeness which is the mark of teaching at its best. This book falls clearly into the last category, and is the most significant book on any aspect of school method which I have read for a number of years.

The book has a sub-title, 'A Study in Children's Expression in the English Lesson', but though Miss Hourd's illustrations are drawn exclusively from creative writing her sound grasp of the principles of learning and the development of individuals will make this book of great value to teachers of any subject and of every age group. It was written in the belief that 'we are more likely to reach fundamental principles by learning the right technique than we are to reach a good technique from the formulation of abstract principles.' That is a sentiment which will have a great appeal for practising teachers, but the 'right technique' in Miss Hourd's sense means much more than technical tricks and well-worn classroom methods. It involves the understanding of psychological principles, an appreciation of the 'wholeness of a child's vision', and the capacity to distinguish between the legalism of correct composition and the vision of the creative artist. There is a grave danger that a completely unreal battle is about to be joined between those who stress the need for acquiring techniques and those who talk about the need for self-expression and the exercise of creative capacities. This book may do a great deal to prevent this happening by showing us how in

the writing of prose or verse, in mime and in drama, a sensitive understanding of the real needs of children will prevent us from assuming that acquiring a technique and working creatively are processes which must be diametrically opposed.

Since 'every teacher is a teacher of English' this book should be on the book list of every student in training. It would provide a text for discussion, not merely for groups dealing with methodology but in relation to the basic work in educational ideas and approaches. This book is the product not merely of knowledge and experience which are relatively common but of wisdom which is very rare.

David Jordan

Makarenko. By W. L. Goodman. (Routledge & Kegan Paul. 8/6).

I read this book twice through. When I read *The Road to Life* (Lindsay Drummond, 5/-) some years ago, I wondered what all the fuss was about. The man, it seemed to me, tackled a job for which he appeared to have no particular qualification, and without even a set of principles to guide him. He continually changed his tactics, and adopted many practices—such as

punchings on the jaw and military discipline—which are, to say the least, rather frowned on by enlightened educators. He wrote about his work in a delightfully readable way, but that did not seem to me to make his methods any more admirable.

My reading of this little book—with perhaps some small accretion of wisdom in the intervening years—has changed all that.

The Road to Life, Mr. Goodman tells us, was only an extract from a much longer work—*The Poem of Education*—and Makarenko wrote much else that was worthwhile before he died at the age of 51. This book summarises those writings, with fascinating extracts, and gives us a brief view of Makarenko's life and work and personality.

What an attractive personality it was! The portrait at the front fascinated me—it is an admirable mixture of the soldier and the scholar. Gorki said soldier and village schoolmaster, and while that adds a little warmth to my description, it fails to do justice to the intellect revealed in the face. But there is great warmth there too, and much humour, and it is the countenance of a man of whom one could become very fond. That is his secret, of course. Mr. Goodman tries to extract from Makarenko's writings a coherent and integrated pedagogical



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system. It is not for me, who am no pedagogue, to say he is wasting his time; but I strongly suspect that it does not very much matter. Whatever methods Makarenko used (and he used some which I, for one, abhor), and whatever he may have *said* he was doing, he was in fact illustrating magnificently St. Augustine's dictum—Love, and do as thou wilt. These are words which will probably cause this Communist sceptic to turn in his grave, and they may even annoy Mr. Goodman. But that is my reading of it, and that is why I found the book so fascinating. Time and again I have come across people using methods that I consider deplorable, and which had no right to succeed at all, which yet were succeeding because there had been built up between the worker and his charges an affective relationship which provided the security which was the child's chief need.

God forbid that I should seem to suggest that method does not matter. For the ordinary mortal it matters a great deal. But for a man of Makarenko's stature, whose affection for 'his' children was so great that he gave himself unremittingly and inexhaustibly, for whom no hours were too long, no effort too great, no trust too risky—to such a person it really does not matter so *very* much how he

goes to work—he will get the results in the end. And that Makarenko certainly did. *W. David Wills*

Purpose in the Junior School.
W. Kenneth Richmond. (Alan Redman. 8/6).

The Art of Questioning in the Classroom. T. M. Austin. U.L.P. 6/6).

Kenneth Richmond has produced a useful summary of the 'pros and cons of the present situation'. He writes simply, clearly and usually cautiously about the introduction of a curriculum in terms of activity and experience. Teachers will welcome his chapters in Section II which deal with movements, reading, the spoken and written word, art, craft and design, music and arithmetic. The book does not pretend to be more than a general discussion largely based on visits to activity and more orthodox schools, but such discussion may help to bring about a more balanced view than individual experience makes possible.

Mrs. Austin's book is like a breath from the past. Granted that the technique of questioning is important in oral lessons, one doubts whether in times of paper shortage a whole book needed to be devoted to it, and that

is perhaps why a chapter on the written word is included. The book is presumably intended for students in their first term in a training department and for this purpose would have a limited usefulness, the obvious is not always apparent in the early stages of classroom experience. But the devotion of a whole book to this topic at the present time seems to give undue emphasis to a type of teaching which is becoming far less used than formerly. *David Jordan*

Education—New Hopes and Old Habits. Roger Armfelt. (Cohen & West, Ltd. 10/6).

Those who feel some disappointment with the extent to which the 1944 Education Act has been implemented may find in Mr. Armfelt's book not only some explanation of the slow progress, but a reminder that the Act in many respects only points the way. Progress depends on the teachers and administrators, many of whom may be fortified by *Education—New Hopes and Old Habits* to try to overcome, with a clearer realization of their nature, some of the difficulties that retard it. The burden of the book is that what Mr. Armfelt calls the Literary Tradition so permeates our education that even those who favour a more practical approach are hampered at every turn in their efforts to provide a child-centred education more suited to the needs of the many. Mr. Armfelt does not deny the value of the literary tradition for the few, but even for these he would welcome an approach less rooted in words, more galvanized by action. The literary tradition 'presents the written word as the master. But the written word need not be the master. It is only one form of expression among others . . .' The majority must be given 'those elements of education which have been missed in an over-emphasis on aspects of the literary tradition. They must have time to do, and to create, and to discover the purpose of their education in their familiar surroundings.' Moreover, the tradition has tended 'to deny to education a proper concern with the emotions'.

Mr. Armfelt's case is clearly put in 26 pages. These are followed by chapters which treat in detail, and with a pedagogic reiteration only too reminiscent of the desk-dominated classroom he so rightly deplores, the main elements in his argument. These are the literary tradition; child-centred education; education for citizenship; age, ability, and aptitude.

Some warnings are well sounded, as for example these wise words on child study: 'Without doubt we have learnt much, yet if we are more sure of our

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knowledge, we should be surer of our ignorance as well.' The child-centred theory can mislead; it must be allied with a purpose. Confusion of purpose is one of the major defects in English education to-day. In Mr. Armfelt's opinion it 'is most evident in the Secondary Modern Schools'. It befalls, too, the problem of education for citizenship, which, says Mr. Armfelt, 'is presented to-day as a new purpose. It is not new any more than citizenship is new. Nor is it education of a particular kind. It is simply an aspect of education, just as education is an aspect of life.' And again, 'Technical education has been retarded in growth for the reason that it has not been "general" or "liberal". It is important for this very reason that it should now be allowed to grow, and in growth achieve a stature no less than that of the Grammar School.'

Because of its repetitions I found this book trying to read. But I am glad I have read it—not only because it is a sincere attempt to direct atten-

tion to some of the dilemmas of modern education, but because I found it both stimulating and, at times, constructive.

J. B. Annand

Marriotts Go North. Lorna Lewis. (Heinemann. 8/6).

Good fiction for the adolescent is a need more often stressed by librarians and youth leaders than it is met by authors and publishers. Miss Lewis is one of the few considerable writers who are doing something about it. She has a keen insight into the adolescent mind—and heart. She is not afraid of emotion, as Henty was, when he said: 'No, I never touch on love interest. Once I ventured to make a boy of twelve kiss a little girl of eleven, and I received a very indignant letter from a dissenting minister.' Her narrator-heroine, Marigold, is of course much older, indeed seventeen, but there are plenty of modern girls not much more than eleven who will be quite able to project themselves into her place.

The story is laid in the Western Highlands, the scenery deftly touched in without waste of words, and effectively indicated in Ruth Gervis's illustrations. There is a sufficiency of mystery-plot to hold it together and satisfy those who want more obvious drama than Marigold's undercurrent rivalry with Sally for the particular friendship of Con MacAdam. But it is the characterization of the young people, and the element of 'emotional education', which gives the book its really distinctive quality.

This is the third of the Marriott stories and more are promised. As Marigold is growing up, there is hope that she will learn not to say 'like' when she means 'as'—but she is so charming a girl that this reviewer is prepared to forgive her even that insidious solecism. The important thing is that her creator should continue to lay down these admirable stepping-stones between strictly juvenile and adult literature.

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THE NEW ERA

IN HOME AND SCHOOL

CHILDREN IN COMMUNAL SETTLEMENTS IN ISRAEL

David Reifen

THE Communal Settlement, or *Kwutzah*, in Israel is an extreme and comprehensive co-operative. It is based on the communal ownership of property and the pooling of labour. It eschews any kind of wage system for its members and all hired labour; its education and the rearing of its children is collective and all members are equal both in work and in living standards. In fact a member of the *Kwutzah* places at the disposal of his community all his time and energy, while the Community provides him with all his requirements. Membership is voluntary. Members are accepted or rejected by the General Assembly after one year's trial, during which their suitability to live in the *Kwutzah* is under critical examination.

The first of these Communal Settlements was founded exactly forty years ago with a membership of less than twenty people who formed a big 'family' group. This movement has developed on a large scale since 1920, and now there are about 150 settlements, few of them with less than 80 to 100 members. The largest *Kwutzah* has about 1,000 to 1,200 people. This figure includes candidates for membership and actual members, many of them with children and old parents. There is in almost every *Kwutzah* a group of old people. They belong to the generation against which members of the *Kwutzah* revolted in seeking this new way of life.

The *Kwutzah* represents rather a ramified and complex unit. The supreme authority in all economic and social matters is in the General Assembly of members. An executive committee is entrusted with the implementation of the resolutions of the Assembly. Various sub-committees are responsible for the different branches of the community such as labour, health, education, culture, lodgings, internal and external affairs. Any member of the *Kwutzah*

may apply to these Committees in all matters relating to their functions. A member is also entitled to appeal to the general assembly of members for reversal of any given policy or decision.

Practically all of these communal settlements are organized in four major countrywide federations. These federations have various functions, among which are to maintain educational and cultural standards and to act as a common pool for mutual assistance and exchange of practical experience between affiliated settlements. Specific problems or matters of general policy of these federations are dealt with at especially convened meetings of delegates. There is a special College—maintained by some of these federations—for the purpose of training skilled personnel for bringing-up of children in a *Kwutzah*.

The four countrywide federations deviate sometimes from each other on points of general policy in their particular set-up, or in their adherence to political parties, or to traditional-religious beliefs. They consequently deviate also in their ways of bringing-up of children. For instance the educational system in a religious Communal Settlement will differ considerably from that in one in which an agnostic attitude is more prevalent. But common to all of them are the basic principles of the *Kwutzah*, which include collective education and rearing of children. All communal settlements aim at creating a new kind of Jewish child. Moreover, the salient feature of all Communal Settlements is their dynamic nature. Experience and knowledge have made their mark in every field, and in particular in the field of education. Educational problems which confronted a *Kwutzah* at the time when I was a member of one of them—which was about 17 years ago—were of an entirely different kind from those of to-day, and

the next ten years may establish a new system, of which there are unmistakable symptoms already. Witness the tendency to provide parents with two rooms so that their children up to the age of about 6 years may under certain circumstances sleep in their flat instead of in the children's cottage.

(a) The Parents

Essentially the husband and wife relationship remains free of material implications. Marriage hardly alters the social status of either partner and involves neither in new economic obligations and responsibilities. The *Kwutzah* provides for these. That is to say, individual affections are not swayed by economic considerations. Similarly, since the upbringing of children is the duty of the whole *Kwutzah*, they are independent of their parents economically. It is maintained that absence of private property has much reduced the intensity of family conflicts. If so, any existing family conflicts in the *Kwutzah* must be almost entirely a matter of temperamental differences, and this may throw some new light on personality make-up which would be worth investigating. On the other hand, the fact of living in a *Kwutzah*, that is to say, in a comparatively small community with many restrictions and obligations, may bring stresses of its own to bear on the family.

Married life hardly changes the daily living of members of a *Kwutzah*. Meals are taken in the common dining hall, meetings are attended as equal members in their own right. But once the married couple has a child, it makes a world of difference. Parenthood is distinguished from the life of non-parents in many ways. The most conspicuous is, of course, the special interest parents begin to take in the upbringing of all children, not only their own. The whole structure of the *Kwutzah* is such that there is ample scope for a special attitude to 'my child', but it can never be limited to this alone, but becomes part of the collective responsibility. This is a most decisive feature in the educational system.

There are other factors related to parent-child relationships which are worth considering. There is first of all an attempt to arrive at a genuine emancipation of women. In earlier days, one of the expressions of this was the craving of women to do men's jobs, and a general turning away from all jobs which were traditionally recognized

as women's. Another aspect of this emancipation was equal status and responsibilities for men and women. The father is no more the 'head' of the family, and wife and children do not depend on him any longer as the sole support of the family. The community has abandoned the traditionally recognized authority of the father. The whole community instead of the small family circle becomes the family unit, and yet there is room for the small family circle within the big community. This is in fact a deliberate transformation of the patriarchal system, and has obvious repercussions on the parent-child relationship, and is likely to determine the children's attitude to authority in general.

One could perhaps say that children's relations to their parents are essentially based on a love-relationship. There is no demand to suppress instinctual behaviour. The child is not threatened by parents with loss of love because of disobedience or because of misbehaviour. This sphere of conflict is taken over by others, i.e. nurses and teachers. Some maintain that the parent-child relationship is by no means weakened by the important role the nurse, the teacher and the whole child-society play in the life of the *Kwutzah* child from a very early age. It is noted that whereas a child will say 'our nurse', 'our teacher', he will say 'my father', 'my mother'. So too with the parents; they will say 'our children' when they talk of the children of the whole *Kwutzah*, but 'my child' when speaking of their own. This behaviour of children and parents alike suggests a subjectivity in their mutual relationships. It seems that in spite of the fact that the parents' rôle is to a certain degree weakened, there is a need to have 'my father', or 'my mother'. And parents find it difficult to see their 'self' in children of the collective. I would go further and suggest that a good relationship to 'our children' is stipulated by a good relationship to 'my child'. In this connection it would interest us to know to what degree identification takes place between parents and children.

The parents have, of course, a chance to influence the way in which the children are brought up. Steps are taken to interest them in the developmental stages of childhood, and of their own child in particular. There are parents' committees of each children's cottage who discuss their problems with the nurses and

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teachers. Parents' wishes and suggestions are generally taken into account, but, unless approved by the education committee or by the general assembly, these suggestions are advisory only. This usually works out quite smoothly, as many of the nurses and teachers are parents themselves, and there are therefore no two camps with opposing interests. But it must be admitted that there are grievances, and that parents sometimes feel bitter about some particular line taken.

(b) The Children

From the day of their birth, children live separately from their parents, and yet they live together with them. Children live in cottages which are arranged according to age groups. Generally they are co-educational up to puberty. New-born infants live in 'infant-cottages', where they remain approximately for one year. Infants are fed by their mothers, who come to the cottage at specified times. Apart from feeding, infants are cared for by nurses, who are, of course, members of the *Kwutzah*. After feeding time, mothers usually stay with their infants to play with them, and to see how they are cared for. But mothers have to comply with the requirements of the nurses. No mother is allowed, for instance, to take her infant into her own room, unless the nurse agrees beforehand. It goes without saying that if a mother is for some reason or other unable to come to the cottage to feed the infant, he is brought to her own room.

The 'separation' of mothers from their new-born infants has always been a matter of great controversy. In a few communal settlements it has been the established policy to leave infants with their mothers at least for the first year. That is to say, the infants were cared for by

nurses during day-time in the infant-cottage, and were fetched by their mothers after their day's work. They remained with their parents until next morning. This arrangement usually proved unpopular. Nurses complained that the infants were not properly cared for. Mothers, on the other hand, were prevented from participating in the community life because they had to stay home in the evenings to be with the infants. An important factor was also that parents live in a single room only, and most of them feel strongly that they should not sleep in the same room with their infants. Complications have also arisen among siblings. We all know that intellectual explanations about the needs of the youngest are usually unacceptable emotionally to the older children. It has been felt strongly that if the new-born lives with the parents, this may lead to jealousy, rivalry and favouritism, which might endanger the whole system of collective education.

It can be argued that in the *Kwutzah* there is no 'separation' in the usual sense. Although the infants are cared for by nurses, these do not become real mother-substitutes. Mothers are encouraged to be with their children as much as possible. This is made easier because most hours of the day infants are in cots outdoors, and mothers take advantage of this and spend their free time near them. But equally often one sees young mothers gazing through the net-window guessing what their infants are doing at the moment.

There can be no doubt that many young mothers find hardship in the existing system. They feel frustrated, and some most ardent supporters of the *Kwutzah* idea find it difficult to reconcile themselves to this feature. And yet, we should pause if this hardship is given as the *primary* reason why a couple with a child or children decides to leave the *Kwutzah*. It may be convenient for a man to project on to his wife the decision to leave the *Kwutzah*. It may be equally convenient to avoid facing their inadequacy for community living by announcing dissatisfaction with the way in which children are brought up there. So far the genuine reasons which induce people to leave the *Kwutzah* have not been established. I have known children of nine or ten who preferred to remain in the *Kwutzah* while their parents decided to begin a new life on their own in a town or village.

Although nurses, and later on teachers, are undoubtedly major figures in the life of the *Kwutzah* children, the tendency is to foster mother-child and parent-child relationships. Once infants begin to crawl, they are moved to a different cottage where they remain until they reach the toddler stage. From then onwards parents come to take their children from the particular cottage after their day's work is over. Usually they go to the parents' room where they have a children's corner with all sorts of toys. Children know that these toys are their own, whereas those in their cottage belong to all children. Parents and children alike look forward to this evening hour; when it is over, parents bring the infants back to the cottage. At week-ends, or on days off from work, parents usually plan some play during the time the infant is available to them. This goes on throughout childhood. It is an important factor in the child-parent relationship and it has to be taken into account when we try to understand the particular nature of their relations.

The toddlers and kindergarten children see more and more of their parents who take over bathing and bed-time. The time allotted for parents is gradually increased according to age. Whilst parents are with their children, they alone are responsible for them, and they can do what they wish, within reasonable limits of course. I hope I have not given the impression that all this is rather an artificial, and perhaps even a rigid system. Actually children in the *Kwutzah* are surrounded with much love and affection. They are top priority in all matters, but are not spoiled as single children so often are. They are happy among themselves and with their parents. Conspicuous features in this parent-child relationship are (a) a profound sense of security which all children feel right from infancy; (b) children know and sense that they are genuinely respected by their parents and other adult members of the community; (c) identification takes place at two levels as it were—children identify themselves with their parents and with the whole community at the same time. We can safely say that these children are devoted sons and daughters to their parents and to the collective alike. They are highly interested in their parents' jobs. This becomes a frequent topic in children's discussions and questions, and they boast and argue about whose father is doing

the most important job in the *Kwutzah*. I mentioned the rôle of the father previously, and I wonder how one can account for this feature in the child's life. The father figure, although represented in the *Kwutzah* in a different light from what is common, seems to occupy the same position in the child's phantasy life.

At the age of three, children enter the kindergarten where they remain until six. School age in the *Kwutzah* runs from six to fifteen full time, and other two years half time. Recently, there has been a demand that children should not start school until seven, and in some places experiments in this direction are being made. This tendency is of particular interest if we take into account the high intellectual standard of most of the parents in a *Kwutzah*. It may be a reaction to their own childhood experience, when it was regarded as important that they should know—if possible by heart—fundamentals of the Bible and prayers by the time they were six.

The atmosphere in the school is one of friendship between pupil and teacher. Teachers are called by their Christian names, and they are regarded as adult friends rather than as 'authorities' who desire to determine the child's behaviour. Children's committees deal effectively with difficulties arising out of misbehaviour. These committees also deal with faults on the part of the teacher.

In some Communal Settlements recently, parents, teachers and children have begun to share in school performances, at festivals, in folk-dancing and so on. Children's excitement is great to have parents and teacher perform with them. The experiment may prove to have great educational value.

From an early age children take great interest in matters which concern the *Kwutzah*. Fields, workshops and above all cows and horses are their favourites. They will wander about within the territory of the *Kwutzah* and explore everything. This is encouraged by members of the *Kwutzah* who see in this interest a continuation of their own way of life. In their eyes the *Kwutzah* becomes a permanent institution only when their children go the same way that they have chosen. This is why the main thread running through the educational system is the determination to educate children in the ideals of community living.

THE AMERICAN GRADE SYSTEM IN ACTION

Margaret Diggle

SINCE returning from the U.S.A. last July I have read more of those perennial criticisms of our examination system which have not, I know, lost any point from being of old standing. After teaching for three years in American institutions of higher education, I would like to give the fruits of my experience of another method of educational assessment.

'Dear Miss D. : Would you kindly send me my grade on this card. If you could squeeze me a B I should be very grateful. It would mean a lot to me.' What lies behind such a pathetic little note as this ?

Grades, ranging from A to E or F, are the recognized method of marking work in American schools.¹ At the end of the term the teacher takes an average, sometimes strictly mathematical, sometimes by more intuitive methods, of the grades given to every important piece of work, including the final examination, done during the term. Regularity of attendance, attitude to work, participation in class, may be taken into account. The final grade testifies to the standard of work done and to the number of credit hours the student has added to his educational total. A sufficient number of credit hours must be obtained before he can graduate from school or college. When the student receives his grades for the term he works out his point average, counting A as four points and working down to E which equals nought. Thus one A and two Bs would mean a 3.5 point average. It was concern for his average that made the writer of the note so anxious to obtain a B, at any rate in one subject.

Why should this mean so much ? Possibly the student's average was so low that he feared he would 'fail to make his grades', or in other words 'flunk out of college'. Or possibly he was aiming at entrance to some professional school such as medicine or law, which will only admit students who by the end of the second year have attained a high grade average. Or he might have had in mind future academic award such as a Phi Beta Kappa, given for all-round academic excellence. However, in this case, it was probably none of these things. He was worried because, if he fell

below a two-point (or C) average he would not be initiated into his fraternity, or, if already initiated, would be deprived of his full privileges there. If the writer of the note was well-to-do, he and his parents probably regarded residence in a fraternity, with its accompanying social training and prestige, as the most important aspect of University life. Fraternities and sororities provide residence and the experience of close community life on the campus, but to counter the criticism that they divert the student's attention from his studies, they insist upon their members holding at least average grades ; and this, for many of the less serious students, is their main incentive to work.

Grades then are important even to many students who have no strong academic or professional bent. They are not merely concerned with improving the standard of their work for some future culminating test—it must remain constant now and all the time. There is no doubt that they provide a strong incentive to indifferent or lazy students. When a women's Emergency Training College in England instituted grades instead of examinations, the teachers expressed surprise that the nervous strain on the students seemed greater, more unrelenting, than under the examination system. Had they taught in America, they would not have been surprised at this. There is a tendency for the student who is conscientious or insecure to become obsessed by grades and to ignore the wider implications of education. Since grades are given for brief work units, he concentrates on the satisfactory completion of small tasks rather than on developing control over his subject and seeing it as a whole. Work that presents an unexpected challenge is met by the majority not with interest but with alarm and even resentment, because no one can be expected to get good grades on work he has not carefully prepared. For this reason many students dislike essay questions, much preferring tests of the completion type which can be answered mainly from memory. Those students whose interests are transferred entirely from education to grading may try to circumvent the system by electing the easier, or 'snap' courses as they are called, or even by cheating. I was told

¹ 'Schools' in the U.S.A. is popularly used to include Universities.

that the fraternities keep files of written papers to be dished up anew by their members for unsuspecting teachers. I tried no detective measures, and I cannot vouch for what sounds like a piece of typical campus folklore. Still less am I inclined to credit a story told me by a cynical student. He states that at one of the larger American Universities experimenters enrolled a mythical student, John Smith, who got through all his courses, and was only discovered to be non-existent when he qualified for a Phi Beta Kappa. 'But how did he get through his tests and exams.?' I asked, incredulously. 'Oh,' was the reply, 'you can pay people to do that for you. The fee for a C is quite reasonable, but it's quite expensive if you want an A!' Such tales at least show students are healthily critical of the system. American students are as fundamentally honest as any others, but they are exposed more strongly than some to temptation. Even a few delinquents make precautions necessary and these, not only in the conduct of examinations but in assigning work throughout the year, are an important part of the teacher's task. In Freshman Composition one is instructed to warn students of the penalties for cheating, and its possibility must be borne in mind in the selection of subjects for individual work and the type of class test given. Some colleges have an 'Honours System' under which students are pledged to work honestly and culprits are judged by the Student Court. When I first heard of a student accused of plagiarism, I was a little amused and wondered how Chaucer would have fared if similarly charged, but later I understood the problem better. I found, however, that at least one over-conscientious student was so afraid of plagiarism that she scarcely dared express an idea unless she could vouch for it by a footnote!

The foregoing remarks must have made it clear that the grading system, no less than our own examination syllabus, influences the teacher's method. How to measure his student's work fairly and accurately becomes a major problem. Teachers of the humanities are tempted to use a sort of testing which, suitable for assessing knowledge of uncontrovertible facts, is death to the finest values of literary and kindred subjects. One of my American students, commenting on education, recently wrote: 'Between teacher and pupil mounts a hill of pointless inquisitive papers;

pupil and teacher futilely grope for each other in the mill of bureaucracy.' To me the most serious, and the most characteristic, effect of grading is on pupil-teacher relationship. The little note quoted at the opening of this article, with its bland reliance on the kindness of the teacher, is indicative. So is the charming story of the student's wife who, meeting his teacher, said, 'Thank you for our A.' The teacher is solely responsible for allotting grades, and in consequence the student remains unduly dependent. 'How do you want this done?' is a question frequently asked. The student regards it as very important to learn the peculiar likes and prejudices of his teacher, to know exactly what 'set out' of the work, what kind of approach will meet with approval. In discussion with an Indian student at a women's college I commented on the pleasant social relationship I noticed between pupils and teachers, franker and freer on the whole than is usual in England. She remarked that none the less the American students were afraid of their teachers, not as people, but as grade-givers. The more immature students project their failures on to their teachers. Perhaps an attitude of mind prevalent in America increases this tendency. Their ideal of equality has meant so much to the world that it seems harsh to point out its weaknesses. Yet anyone interested in defining democracy should be aware of the danger of confusing political with intellectual and cultural equality. That not all can reach an A or a B standard, however faithfully they fulfil requirements or however many hours they spend working, is hard for the young American to understand. It is difficult to know what to say to the earnest student of mediocre ability who comes for help on how to raise his grades. To be too encouraging is often more cruel than to damp his hopes. Where he feels nothing to be lacking in his own efforts, a low grade must be the teacher's fault. Thus a childish attitude of over-dependence and resentment is perpetuated. I never realized until I taught in America how blessed a concept is that of the External Examiner, on to whom the fears and irritations of both teacher and students may be so harmlessly diverted!

The teacher as grade-giver may produce two different responses from the pupils. There is the 'apple-polisher' who tries by ostentatious attention in class and by charm, politeness and flattery

outside it, to win the teacher's favour. I met a few such, but the opposite type of behaviour is more common—that of the student who fears to be regarded as an 'apple-polisher' and so avoids making himself conspicuous. It is always difficult to run a discussion class of more than twenty-five pupils, but I became more than usually discouraged by some of my larger American classes. When a student suggested to me that the members did not want to have it said of them that they joined in discussion in order to earn better grades, I was at first very much surprised. Yet the more I learned of American students with their horror of 'sticking their necks out', the more I suspected this might be true. In a class at another University I met the same problem, and then I was introduced to a further subtlety by a student who made what he called a 'psychological investigation' of the matter. 'You see,' he said, 'apparently many of the class sit in groups from the same fraternity or sorority, and one of the group doesn't feel he or she can speak on his own, since his group is a kind of unit.' But here we get into regions of social psychology, irrelevant to grading!

In an article like this I must speak of general tendencies. There are many American students capable of accepting their grades as an assessment of their work, rather than a barometer reading of their teacher's favour. In my personal experience I found many who could approach their teachers without childish inhibitions. However, the grading system is, by its nature, a handicap in pupil-teacher relationship.

But is the student's attempt to propitiate the teacher based entirely on a misreading of the situation? Adolescents are shrewd and on the whole fair-minded. What teacher anywhere in the world can look into his heart and swear that his judgment of his students is uncontaminated by affinity and aversion? I think teachers are generally, by temperament and training, more conscientious than students always suppose. But a conscientious teacher is not free from bias. He may even be over-generous in marking students he dislikes for fear of acting unjustly. A teacher who regards his students impersonally, giving tests of a cut-and-dried kind and grading on a mathematical average, need have no headaches. But such procedures hardly fit the noblest definitions of education—not Thring's belief that it is the transmission of life 'to the living by the



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living through the living', or the beautiful American saying that education is 'Mark Hopkins at one end of a log and a student at the other.'

While admitting that all teachers must make painful decisions at one time or another, I will give a few examples of the sort of problems one meets on an American campus. Once I was in our office when a young woman came in to speak to one of my colleagues. 'He has got a C, Mrs. X,' she was told. 'Tell him it was a low C but he just scraped it.' The young woman's face was transfigured. 'Oh,' she cried, 'Now we can move into our house!' Evidently their possession of a house (and the Pacific North-West has a housing problem) depended upon her husband's continuing at the University, and that depended on his grade in English Composition. I nearly caused a girl to have a nervous breakdown by giving her a C instead of a B. Her father travelled over 700 miles up the Pacific coast to discuss the matter. She was immature and inhibited, and the higher grade would have admitted her to the sorority which her parents felt she would benefit much by entering. 'I know,' he said, 'you teachers can't be expected to groom students for sororities,' and yet I could see he could not understand why a teacher was not able to reconsider her judgment and alter a grade once given, on purely personal considerations. The parents' interest in their children's grades is at times embarrassing to the teachers—and the students. One man at the end of the term presented me with a card on which he had written 'Bill' and 'Chuck'. 'If I get a B will you put a circle round Bill, if a C round Chuck,' he said, 'then my mother, when she sees the card, won't know what grade I've got!' I never had an ordeal so bad as that of a friend who was forced to give a student she had tried to help a D because of his failure in his final examination. It was during the war and, as a consequence, he was drafted into the Army instead of being able to prepare for a profession.

In pointing out the burdens which the grading system places on teacher and pupil I am not wishing to defend our own use of the final examination. The truth is that the need to measure educational attainment, for any other reason than to help the student criticize himself, is something imposed on the educator, and is irrelevant to his main purpose. Examinations were born in the heyday of competitive free

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enterprise, and the elaborate American grade system is a child of a technical bureaucracy, highly efficient in big business or great public works, but fundamentally unsuitable for a profession based on human relationships. Society demands a yard-stick, and education, as part of society, must employ one. But it should aim at preserving its own values as far as it can in doing so. What can be learned, to this end, from a comparison of the English and American systems?

Both have the disadvantage of diverting the attention of teacher and pupil on to a side issue—the passing of the examination or the attainment of the grade. The grade system does this more insistently. Heavy as is the pressure of the examination syllabus, I believe it does allow a freer development and a more mature grasp of the subject. The English student is not pulled up by the roots so continuously as the American, and he is examined on the whole body of his work rather than on compartments of it.

Grades place the full responsibility for assessment on to the teacher. I have referred to the disadvantages of this, but for responsibility to be shelved on to an overworked examiner, who must ignore completely the personality and circumstances of the candidate, is not a satisfactory alternative. The examination system as practised in our Training Colleges, where teachers correct the papers of their own students but have the supervision of an external examiner to set a common standard and advise in doubtful cases, is better. The teacher's personal knowledge of her students is not ignored, but the whole burden of decision does not rest on her. I am sorry to

learn that H.M. Inspectors are no longer to assist in allotting final grades to students in class teaching. In my experience it was a help to receive their impartial opinion, and it was good for the students to know that someone outside the college aided in their assessment.

Grades have one undeniable and important advantage. They are a fairer assessment of a student's attainment in that he is judged not at one climax of effort but over a long period of time. While written examinations are given and contribute to the final grade, they are not supreme arbiters, so that, to quote *The Times Educational Supplement*, 'an examiner's indigestion, an oppressive love affair, a chance migraine' may not ruin a student's career.

At a Training College where I taught, the final examination in English Literature was dropped and three theses, on subjects chosen by the students, to be written during the three years' course, were substituted. I left the college before I had actual experience of this method. I believe at least one of our newer Universities is experimenting with grades, and the Emergency Training Colleges have done so. Possibly we may evolve a system which avoids the pitfalls of the American—the splitting of the seamless coat of knowledge into little pieces, the disproportionate stress on the teacher's rôle as grader, the quantitative rather than qualitative measurement of education, which means inevitable 'devaluation'. We should be wary how we sacrifice what we have already—a respect for whole bodies of knowledge and the provision of some arbiter other than, though at best working in co-operation with, the teacher.

AN ENGLISH TEACHER LOOKS AT JAMAICA

Barbara D. Kubnel

FOR three months now I have been in this island which is so bounteously endowed with beauty and fertility that one would expect it to be a paradise for man. Yet two aspects of Jamaican life will remain in my mind most strongly when I drag myself away. One will be the exotic, flamboyant beauty in which the island abounds, the breath-taking magnificence of views across so many mountain ridges, a beauty so different from the more delicate loveliness of England. The other will be the first school I saw here.

My first contact with the Elementary School

System was not in Jamaica itself, but with a school in Grand Cayman, a small island which is a dependency of Jamaica; but this aroused my interest and I later found that it differed very little from most schools on the larger island, except that at least it was not overcrowded.

During my first week there I did what any tourist would do, enjoyed to the full the sea-bathing on the five-mile-long white beach, drove all around the little island, browsed in the shops, talked with the people. Then I started exploring alone, on foot, in the mornings before the full heat of the day. On one of these expeditions

I caught up with a group of children with their school books, some carrying them on their heads, as their mothers carry all their burdens. It was then ten to nine. I asked them where their school was. 'Just along the road, ma'am.' On I walked, thinking I would make myself known to the teacher and have a look round. On the way I passed a decrepit-looking wooden building, completely denuded of paint, with one window space boarded up with odd lengths of wood. I dismissed it as a ruined dwelling house, and continued on my way. Later I met an old lady who directed me back to the same shack, which was the school.

When I arrived the teacher was ladling water from an almost empty tank, using a tin can on the end of a string. This she was giving the children to drink. After I had introduced myself, we all went into the school together. The inside was every bit as drab as the outside. There was just the one room, furniture consisting of desks for five children and seating accommodation for a few more, one dreadful worm-eaten cupboard, and the teacher's chair and table in a similar condition. The blackboard, such as it was, was fixed to the wall in a very bad position. No attempt had been made to brighten the inside walls. No colourful pictures had been attached, nothing but the time-table and lists of number equations and a few word groups. It was a country school, with only ten children of different ages. The teacher's 'salary' is now seven pounds per *month*. Until quite recently it was much less.

Enquiring about the time-table I found it devoted almost entirely to the three R's. This seemed to explain one thing I had noticed about the island's population. With very few exceptions there is a noticeable lack of initiative and originality there. Later, when I visited the island's High School, though general conditions were better, I found the same lack of occupations to encourage self-assurance and initiative or to bring out any creative qualities the children might have. There is a tremendous concentration on academic subjects and a little stereotyped art and handwork, little of which was really the expression of the child himself.

I determined then and there that I must find out what the schools were like in the larger island. I knew Jamaica was reputed to have some fine Secondary Schools. What conditions would I find in the Elementary Schools?

The first school I visited was on the North coast. First I saw the main department, and then the Infants' which was some considerable distance away. They were alike in essentials. Each had more than 400 children divided into five or six groups, *all in one room*. Both were drab and dismal. Neither had sufficient seating accommodation. In the Infant School they have found that three into two *will* go, for there were three children crowded into two chairs. About twenty sat on the edge of the platform with tables in front of them too low for their knees to go under, and the head teacher said: 'Soon we shall have children standing or kneeling on the floor to write, and nothing can be done for us. Our real building was destroyed in the 1944 Hurricane and there is no sign of its being replaced. The old school was at least fairly cool, but here the roof is just over our heads and the heat beats down upon us all the time. So that the children are even more restless.' She had used her ingenuity in fashioning extra seating accommodation by having long planks nailed across two chairs. The smallest children, four-year-olds, were all sitting on this kind of contrivance, only two lucky ones in each row having a back rest. As they spend the greater part of the day just sitting like this, with very little movement, I marvel that they behave as well as they do. For though the people of Jamaica seem to revel in noise, these children were remarkably quiet.

Teachers' salaries are very low, £150 being considered good. Even the Infant Head to whom I spoke, who has over 400 children on her registers, earns only £240. At that the teacher is generally the backbone of the community, running the Sunday School, taking a leading part in the Women's Federation which is doing such valuable social work, helping with the Health Clinic, taking evening classes. (For these latter there is of course extra pay.)

I can only say that my heart goes out to the teachers of Jamaica, and still more to the children they try to teach. For conditions are such that it cannot be possible for any but the bright children to benefit by the education offered, which must account in part for the large proportion of illiteracy. More often this is blamed on the parents for their apathy in not sending their children regularly to school, or on the fact that there literally is not room in the schools for all children of an age to attend, but it is my belief

that the conditions within the schools are as much responsible. From my observation and conversation with teachers, I have no doubt that they are on the whole as keen on making a success of their job as are any of their counterparts elsewhere, and that they are trained in modern methods ; but these lacks, of space and still more of equipment, make it impossible for them to carry out their ideas.

I have seen none of the individual apparatus that plays such a large part in modern work. Indeed if it were there, the children are so crowded together that everything would inevitably get into a muddle. The only occupation I have seen in process was that of writing in exercise books, and each child's book overlapped the next one on the desk. Imagine using jigsaws or cards with separate words in such an environment. Nor are conditions favourable for the good old class lesson, for with so many children crowded together, and therefore very restless, and so many teachers trying to make their voices heard in the same room, the only children to benefit are those in the immediate forefront.

The department for older children possesses a piano. I asked if any singing lessons were given. 'Oh, yes, a teacher sometimes takes a group round the instrument.' 'And how do you manage to teach the others whilst this is going on?' For reply the head master made a gesture with his hands and shoulders, indicating hopelessness. The time-table was devoted almost entirely to the three R's with some Geography and History and one period in the week for drawing or handwork. But how could one expect there to be any creative work where the children have barely room to write?

I made a second visit to the Infants' School, and there for two hours I taught the head teacher's class. The children were, of course, much the same as those of similar age in England, except for the preponderance of shiny black skins and woolly heads. There was the same eager desire to be noticed, the same anxiety to be praised, the same longing to be monitor, and the inevitable child who always decides unasked to do something to help, and in his eagerness invariably gets out something that is not required. So, one may presume, given the same opportunities they would respond in the same way. I found these two hours of teaching very difficult.

In spite of the fact that children always temporarily respond better to a new and strange teacher, only by strenuous efforts could I hold the attention of more than a small percentage, efforts that I could not have kept up for long. If one is to give a good reading lesson to five-year-olds with no other equipment than chalk, an inadequate blackboard and one's own personality, a quiet room to one's self is essential. I suggested that some of the children be allowed to draw, even if they only scribbled, whilst a group received the attention of the teacher, arguing that it were better for them to be occupied in this way than doing nothing. The reply to this was, 'No paper.' In those two words I believe lies one of the answers to this vexed question of illiteracy. Not even the overcrowding and drabness are as much responsible as is the lack of equipment. I know that I, personally, would rather teach children without furniture than without occupation for their hands. I would rather teach sixty children with access to plenty of drawing and writing materials than thirty without. Teachers here cannot be expected to buy materials on their inadequate salaries, nor



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to make individual apparatus if it means supplying their own cardboard, paint, and so on.

Jamaica is a British colony. Its people are making a real attempt to progress socially and industrially. Although the present state of free education is bad according to home standards, it has improved tremendously during the last decade. The Jamaicans are honestly striving to improve their civilization, to move forward from the shadows of ignorance and superstition. The worst spoke in the wheel of this progress is the illiteracy of so large a percentage of their rapidly increasing population.

It would appear that there is little an individual can do about it. Obviously the greater need can only be met by Government action. But I feel compelled to suggest that teachers in other countries could in a humble way do much to help their coloured colleagues who have so super-human a task. British schools adopt merchant ships, exchanging greetings and news with them, and supplying them with comforts. Could not we do the same for schools across the sea as we do for ships sailing upon it? It seems to me that we could gain a lot from the adoption of a school of children of similar age. There is wonderful scope for geographical projects in such a scheme. Jamaica is a midway house between England, the Americas and beyond. I myself only called here on my way to Mexico because travelling facilities from here are easier than if I had attempted to arrange the whole journey from my home. Now, the interest and fascination of this island delays my further travelling.

As for the help we could give, many things will suggest themselves. Cast-off clothing, to enable children to attend school, for many are kept away because they have nothing but rags to wear. Waste materials and second-hand toys would be most helpful, especially such things as paper, pencils and crayons. And why not cash? We collected for comforts for the armed forces when the need was great. There is now an equal need for comforts for teachers and children here.

A campaign to help these schools in the suggested way, though only relieving the situation very slightly, would at least help to give encouragement to those who struggle here, not only against poor educational provision, but against energy-sapping heat, drought and the fear that much that they build up will be destroyed when the next hurricane comes along.

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THE UNESCO 'TENSIONS' PROJECT

Dr. Otto Klineberg holds the Chair of Social Psychology at Columbia University, New York ; acting head of the Department of Social Sciences at Unesco ; in charge of the Unesco Project on International Tensions.

THE Unesco 'Tensions' project has aroused much comment, some favourable and some of a critical nature. I would like to explain in a general way what we are trying to do. The project was set up at the meeting of the General Council held in Mexico City in 1947 in the form of a series of inter-related resolutions. The resolution passed at Mexico City was slightly modified last year and it now reads as follows :

'The Director-General is instructed to promote enquiries into :

- i. The distinctive character of the various national cultures, ideals and legal systems ;

(Here the purpose is that exact knowledge about other cultures may have a favourable effect on attitudes.)

- ii. The ideas which the people of one nation hold concerning their own and other nations ;

(These ideas are called 'stereotypes'.)

- iii. Modern methods developed in education, political science, philosophy and psychology, for changing mental attitudes ; and the social and political circumstances that favour the employment of particular techniques ;

- iv. The influences which make for international understanding or for aggressive nationalism ;

- v. Population problems affecting international understanding, including the cultural assimilation of immigrants ;

- vi. The influence of modern technology upon the attitudes and mutual relationships of peoples.'

Although these are listed separately, they are all inter-related.

Some of the criticisms we have received seem to have been based on the assumption that we hope to set up a world programme of attitude change, believing that war may thereby be abolished next year or the year after. I conceive of this project rather as a means of bringing together the activities of the social and human scientists in this area, and of directing the

attention of social scientists in many parts of the world to a problem with which they have not yet sufficiently concerned themselves. Thereby we provoke a series of objective investigations which can in time give us the kind of information we need so that we can make intelligent and practical suggestions in this important field. This relatively modest statement is not a means of protecting ourselves against criticisms ; it is my understanding of what we have been asked to do.

Unesco itself is not equipped to make these investigations, but it can suggest to universities, to national and international institutions, to individuals competent in this field, that they should do certain pieces of work to be integrated into the whole programme. The New Education Fellowship is one of such groups and we are delighted to be able to say again how happy we are in that friendly and profitable association.

Let me now describe briefly what we have tried to do under each heading :

- i. We have started with a rather simple but I hope useful activity, namely, to prepare a series of monographs describing what has been called 'The Way of Life' of different national groups. These are being written by distinguished social scientists about their own countries. They will not represent an outstanding contribution to science but will consist of a shelf-full of books about various nations and their present situation which we hope will be useful, particularly for educationists. It may be necessary to rewrite them for schools, but they will be helpful to teachers in different parts of the world for they provide a means of easy access to material which, though not new, has not up to now been easily available. One monograph has been received, that on Norway, by Frede Castberg, Professor, International Law, at the University of Oslo ; a second, on France, by Gustave le Bras, Sociologist and Professor at the Faculté de Droit of the University of Paris, is expected soon. Others have been promised for Poland, Switzerland, Canada, India, Hungary, Italy, Pakistan, Egypt, Lebanon, Greece, Mexico, South Africa, and the United Kingdom.

We are also conducting a series of intensive

studies of individual communities. This is a "Pilot" project and we hope it may be extended later. At present we have workers in three countries—France, India and Australia. In each country one rural and one industrialized community will be studied. An attempt will be made to understand the community in terms of family life, education, the kind of lives the people lead, their satisfaction or dissatisfaction with that life, and to relate these to international attitudes. It has been said that in communities which have been markedly affected by technical changes and by industrialization, people tend to regard themselves as mere cogs in a machine, and that this develops aggression against the rest of the world.

This project will not bring quick results, but our social scientists feel that the comparative study of the two kinds of community within the national boundaries will be valuable. All the investigators are being given the same guiding lines in a short manual so that comparison will be possible and easy. It is difficult to say how soon this material will be ready, but it will, I believe, give some insight into relationships and problems of society which have not so far been scientifically examined.

Two field workers are going to each community—one with major training in sociology-ethnology, the other trained in psychology-psychiatry, so both aspects of the field will be covered.

ii. *Stereotypes*.—Here we have completed a study, using the Public Opinion Survey method, in a number of different countries, to find out what are the attitudes to and conceptions of other countries. The final analysis and summary of the material is now being prepared for publication.

Other detailed studies in this area are being made. Pierre de Bie at the University of Louvain is examining the attitudes of children and adults in Belgium, and Stephan Ronart is studying stereotypes in the Near East at the American University at Beirut. In Switzerland Jean Piaget, whose methods of interviewing children to discover their ways of looking at the world and their attitudes to reality are so well-known, is now applying his techniques to finding out how children get ideas about children in other communities. Here we have an example of a very distinguished man who has done excellent work and developed valuable techniques, but who has

not hitherto thought of applying those techniques and methods to the field of international relations. If it is one of our tasks to provoke the interest of social scientists everywhere, this may be regarded as a successful example.

We have also gathered information on the ways in which members of national groups are portrayed in certain mass media. This started in the United States by an investigation of the way in which different nationalities are portrayed by Hollywood. The English and the Russians are the first groups selected. In addition, Donald McGranahan is preparing a general survey of the impressions of other nations given in U.S. school text-books, magazines, the press, etc.

To me this question of stereotypes is one of the most interesting problems and is closely related to the real characteristics of nations, because we are constantly faced with the problem of how stereotypes develop and whether there is any truth in them. Many psychologists have said that if a stereotype develops there must be some truth in it, otherwise how would it originate. This sounds logical, but it is not proven. We know that stereotypes can develop without any basis; for example, the stereotype of the Chinese in California changed in a very short space of time when economic conditions changed. Up to about 1870, when the Chinese were needed for cheap labour, a survey of the contents of mass media indicated that the stereotype of the Chinese was very favourable indeed; after that time the stereotype changed rapidly and publications of the period describe the Chinese as lazy, dirty and inferior in every way. It is not likely that the Chinese themselves changed so completely. It therefore seems probable that the stereotype can be used as an aid to certain goals without necessarily containing a grain of truth. Similarly, an American scientist recently conducted a study of the Armenians in California. People were asked what they thought of the Armenians and a series of statements were given listing them as lazy, shiftless, dishonest. These statements were all subject to objective check and it was found that in each case they were untrue and that, on evidence, the record of the Armenians was no worse than that of other citizens.

This does not mean that all stereotypes are false; some may be true but ultimately many of them are false. The question is, how many and

what can we do about them in education? The misconceptions are certainly widespread and there is a high degree of consistency in them in all countries.

iii. We are not satisfied with what we have done in the methods of changing attitudes, and I am delighted that the New Education Fellowship has chosen this topic as its own, realizing how important and how complex it is.

So far I have limited myself to an intellectual framework as if understanding and information were enough to change attitudes. I know that new information about other nations sometimes changes attitudes, but not always. We need to know when and under what conditions this change happens.

In October, 1948, Unesco held a conference on attitude change at which representatives from fifteen countries were present, and many reports and suggestions were received including a memorandum from the New Education Fellowship. This material contained much valuable information, but a great deal of further work is necessary before definite action can be taken.

One of these suggested steps was for a very extensive text-book project which would try to improve text-books by eliminating from them unfriendly references to other countries and by preparing a text-book that would be positively valuable in the field of international understanding. Two of France's leading historians, Professor Lucien Febvre and Professor Fernand Braudel, have been asked to draft a model text-book of French history which will teach French children that French culture and civilization is not a product of France alone but of the whole world; and will explain how France could not have made her own contribution to civilization without that of other peoples. When this draft is finished it will be circulated to other countries with the suggestion that others be written on similar lines.

iv. There are many factors which lead to international understanding or aggressive nationalism—economic, historical, psychological—so we need to look at this problem from all sides. If, for example, we consider the question of attitudes towards minority groups, it has been found that there is slightly more prejudice in the lower economic levels than in the upper levels. At each level, also, there are more amongst those who are dissatisfied with their living conditions than

among those who are satisfied. Educational, cultural, historical and economic factors are all inter-related with psychological factors in the establishment of prejudices. In an investigation made in an American university it was found that the individuals who had the most prejudice against real national groups were the same as those who had the more against purely imaginary groups; therefore it seems that the question is not one of groups themselves but of individuals.

One of the first results of work in this field will be the publication of a volume called 'Progressive Nationalism', the chapters of which are written by five experts from different countries.

v. In 1948 the Carnegie Endowment for International Peace, working with Unesco, called together a small meeting of experts in population problems which are related to tensions. Arising out of this meeting we hope that within this year or next a survey of the major 'tender spots' in the field of population and tensions will be published. This will be an attempt to bring together, as a first indication of the nature of this field, what we know about it and what we need to know—the latter being to us equally, if not more, important. Among the chapters will be one by the French demographer, Pierre Lambert, which shows the extent to which international tensions are determined not so much by 'actual' population pressure, as by 'felt' population pressure, and indicates that the two are not always closely related. Indeed, the nations that are actually overcrowded have not in the past been those that have started wars. Over-population is to a considerable extent used to persuade people that they need to expand, but it has very little relation to actual over-population.

The 'Tensions' project is also contributing towards a conference on population problems to be held by the International Union for the Scientific Investigation of Population Problems, with special reference to the cultural assimilation of immigrants. This conference will be held in Geneva in August, 1950. The Union has agreed to prepare for us a report on the problem and will indicate what Unesco might do as the next step.

I myself am very much interested in one aspect of this problem which we are preparing to study soon. This is the relationship between intra-national and inter-national tensions, particularly the question of the ethnic composition of a national group and the inter-relations of the

various sub-groups within the community, and the effect of that upon the international relations of that country. In our choice of countries where we thought it would be interesting to work on this problem, we chose those where there is a mixture of peoples which seems to work well and those where the mixture is not quite so harmonious. Our choice so far is Belgium (French and Flemish speaking peoples), Canada (English and French speaking), the United States (where there are strong minorities from many different countries and where the relations of the minority with the majority have had certain international implications), Brazil (where the treatment of minorities is quite different from that in the U.S.), Hungary (where there are many East European minorities), and South Africa, which is a very striking example of the problems to be studied. We are told that the latter question is 'dynamite' and might cause trouble, but we hope it may be possible to make a positive factual study, not of whether South Africa is doing right or wrong, but rather of what have been the results of her policy. It may even be that the people of South Africa would be interested in the result of such an enquiry.

vi. The sixth point, the influence of modern technology, is a complex problem on which we have barely made a beginning. Community studies should bring us valuable information on these lines, especially those of rural and industrialized communities. In addition we hope to undertake an extensive investigation in different countries on the attitude of industrial workers towards the outside world, to international problems, and to relate these points to conditions of work, satisfaction with work, changes brought about by technological changes, etc. However, we have nothing in the way of specific research in operation at the moment.

Let me emphasize again that what we feel is important here is not so much any one of the specific investigations we have started, but rather the international and multi-disciplinary approach to the problem. Our hope and expectation is that if we look at it not only from the sociological point of view, but also from the historical, economic and demographic angle we have more real chance of evolving a body of material that will be of real value than if we have people working in different countries with different educational and cultural backgrounds. I think

we have made a beginning; we have been able to bring together a little more closely than before people who represent different disciplines in the field of social science. This has not been done without some difficulty. But this is only a beginning and the major distance still remains to be traversed.

Our eventual goal is idealistic, but I believe that there are things that Unesco can do now. We must, I believe, use what tools we have to do what we can. Here we have a chance to use the tools of the social scientists, and it is our duty to use them, even if they throw a light only on one tiny corner of the problem. The fact that we cannot at the present time create in people's minds attitudes that will cause the elimination of war should not keep us from doing what we can where we can. These things are not the whole story—they are merely a part—but they are a part in which we can have a share. Other people will use other weapons; it is our duty to do what we can and it is not our fault if we cannot do everything.

The above paper was read at the N.E.F. Conference, Cirencester, August 1949. Dr. Klineberg gave the following facts in answer to questions:

All Unesco publications are available through His Majesty's Stationery Office in London and through the National Commission of each country. Some, however, of the books I have mentioned are not Unesco publications in the narrow sense. Some will be published by the University of Illinois Press, and we are hoping that arrangements for distribution in England will be made with an English publisher. An issue in French will be published by Unesco.

It is true that there is a real problem about obtaining certain publications that are not distributed through the official channels. All I can suggest is that every once in a while you write to the Social Science Section of Unesco and ask whether the books you want are out. I am sure, however, that the United Kingdom Commission will have copies of all these books, whether they are published by Unesco or not.

The Director-General of Unesco recently asked all the delegates to take steps to ensure that all Unesco publications are circulated in their countries.

INTERNATIONAL N.E.F. CONFERENCE IN BRUSSELS

JULY 10-17, 1949

THE two themes of this Conference, (i) Education for Peace, and (ii) The Child and its Environment, were the focal points for discussion of most of the urgent problems of education. The first four days were devoted to the consideration of the psychological foundations of our belief that education can lead to peace, and the rôle of youth movements in that education. During the next three days a more technical discussion stressed the importance of both child and teacher becoming aware of the true meaning of their environment in its widest sense, this inevitably again raising the question of education for world understanding.

If peace is to be established among the nations, it must begin at home, in the individual, and a study of the relationship between education and peace thus at once raises the questions of education of the family in the family, education of the school in the school, education of society in society. It is a matter of healthy human relationships. Each age requires its own approach, its own techniques, but for all there must be an education which leads to peace within the individual and peace with one's neighbour, in the home, the school, the street, the country and the world.

Though many difficulties remain to be solved, we are to-day conscious of what needs to be done, and it is an encouraging sign that since the war so many conferences have pressed for all possible action which might lead to the elimination of feelings of frustration and anxiety. Educationists in particular, if at peace within themselves, can have an influence as great as, if not greater than, that of the family. It is for them to give the lead through the example of moral and sane behaviour, and to devote themselves to the analysis and understanding of those elements of their teaching which can play a positive rôle in education for peace, or a negative one. The use of freedom, training in responsibility, humanization and co-ordination of subjects, transformation of a competitive system into a system of co-operation, all of which are a matter of course in the progressive schools of to-day, must become so in *all* schools. In other words, education for peace will become possible when the many wrong devices still in full use are replaced by more functional

and conscious methods that develop the individual as a creative unit within a society which he understands and serves. Education has a unique part to play in the training of the new type of citizen the world requires, but it must first abandon the obsolete character which unfortunately is still so prevalent.

It may be long before there is general understanding of the changes which must come about, and in the meantime we are obliged to have recourse to out-of-school activities to provide education for peace. Youth movements are new and offer us the opportunities which for the moment are lacking in the schools. Even here, however, the difficulties are great. Firstly there is the fact that politics are involved, and that so many youth movements are ideologically opposed. Secondly, since the field is new, our knowledge of the problems it entails is as yet too slight for effective use in wider spheres. Thirdly, in practice, the lack of trained teachers and the inadequate provision for such training have for many authorities limited the possibility of action. Nevertheless, the enthusiasm of those engaged in the direction of youth movements, and their experience of what can be achieved, are an encouragement to undertake at the same time both the experimental work and the organization of young people on a world scale. Many and various ideas are being tried out every day, and when the W.A.Y. (World Association of Youth) has collected all the available evidence, and has undertaken the directed experiments which are being planned, we may expect the findings to exert a profound influence on training for peace.

When the education of the small child in the family, and of the older child and the adolescent in the school and the youth movement, is such that it produces a healthy individual, in harmony with himself, with other individuals and with ever-widening groups, there will be no need for a specific education for peace. A healthy world is a world at peace, whereas a world of neurotic individuals in crazy groups can only breed conflict.

The best method so far discovered of producing this healthy individual in the schools is by enabling the child to use his time there for a direct acquaintance with life. As Decroly said : *'Pour la vie,*

par la vie.' While it is true that the kindergarten has opened its doors to life, and that in some countries there has been a change from formal to active methods in the primary schools, few secondary schools are making use of the neighbourhood in the transmission of knowledge. In the majority of the schools of the world verbalism still reigns. Reforms advocated thirty or more years ago have not yet been implemented. Education in progressive schools is more effective but the training of teachers is inadequate and the number of enlightened educationists too small. Experimental schools are always in danger for personal or financial reasons. In spite of the fact that the neighbourhood offers such a rich field, and that our pupils' consciousness of reality can be enlarged by passing from knowledge of the actual neighbourhood to the wider universe of science, spiritual values and human society as a whole, most teaching is confined to learning from books and verbal instruction. It is the rôle of the N.E.F. to voice the conviction of those who see clearly, and who fear lest education, the only means for achieving what we mean by 'health', be allowed to remain ineffective by reason of its mistakes.

Politicians may decide that there shall be reforms, peoples may feel the need for them, but it is only when educationists have breathed into them the breath of life that they can bear fruit. The rôle of education must not be restricted by the failure of politicians to make the necessary decisions. The only solution for the problems of the world of to-day lies in education, and as education is essentially action there must be a fundamental reform in spirit, attitude and techniques if it is to achieve what is expected from it. Schools and teachers must be the links between the various levels at which the universe is sus-

ceptible of sub-division and the various levels of the pupils' consciousness, starting from the immediate living and inert world, passing through the social, and finally reaching the cosmic. Education must provide the child of to-day with a basis for his world of to-morrow, a world built on the discoveries we have made through science and on those realities of the universe not as yet grasped, towards which the human mind is groping. Science is but one way of knowing, one part of the whole of human knowledge. The study of the environment contains the appreciation of art, of human relationships, of the spiritual character of man. Man is recognizing himself as universal in consciousness and relativistic in behaviour, as part of a world which is a unified whole, as creative and as dependent.

Such were the findings of the Conference, which represented the combined experience of men and women from twelve countries, educationists of varying types, laymen, administrators and politicians. The hope was expressed by all those interested in our discussion of these fundamental problems that words would be translated into action. We parted with a clearer consciousness of our duties and a stronger determination to carry them out without delay.

Among the main contributors to the Conference were Adolphe Ferrière, Kees Boeke, Mademoiselle Hamaide, Roger Cousinet, Herman Voss and Madame Seclet-Riou. Many owed their inspiration to the work of Dr. Decroly.

The gratitude of all the participants is due to those responsible for the successful organization of the Conference to which an Anglo-Saxon delegation might have made a valuable contribution.

C. Gattegno,
Institute of Education, University of London

BOOK REVIEWS

The Year Book of Education, 1949. (Evans Bros. Ltd. 63/-).

In assessing an attempt to survey the trend of education throughout the world, one is impressed by the difficulties of Comparative Education. The Editorial Board of the 1949 Year Book, continuing the world survey of the 1948 volume, has been criticized by one influential reviewer for its policy of relying on the uncorroborated statements of single contributors, and appearing to take insufficient care to

establish agreed standards of comparison. But how else could the job be done? Only by an ideal, and indeed supernatural Editorial Board which could free themselves, and purge the work of their contributors, from all bias and prejudice, which would check all statements, and sort out truth from propaganda, which could determine standards of value or so-called 'objectivity' when faced with conflicting philosophies of life reflected in different systems of education. How can you compare life in Brazil with life

in equatorial Africa or Uzbekistan? That is the sort of problem sociologists are faced with, and their methods, in so far as they are not purely statistical, must be descriptive. A single person, being unable to observe the whole world, selects from the evidence of other trained observers, and makes his judgments on those he trusts. The object of the Year Book is to present such evidence. This it does by articles from fifty contributors from all parts of the world. If the reader is more deceived by a professor from South

America, or India, or a Ministre de la France d'Outre Mer, than by a professor in England or Scotland, then it is just too bad. If education were to be judged only by the numbers of schools, and pupils, and teachers, and the percentage of literates or graduates, then no doubt we could accept an 'agreed standard'. If this were all we needed the Ministers of Education of the Soviet Republics should be the most praised of the contributors, for although knowing in advance their ideological convictions, we can hardly suspect the deliberate falsification of their statistics.

This 1949 Year Book contains accounts of the education of almost every established or developing natural group in the Near East, the Far East, India and Pakistan, the Asiatic Soviet Republics, South-East Asia, Africa and South America. In addition it describes the educational schemes provided for the less advanced or dependent peoples under English-speaking rule. Here the distinction is made between peoples such as the American Negroes, which are being slowly assimilated into the dominant national pattern, and the American Indians, Eskimos, Maoris, Bantu and natives of Australasia and the African Colonies, where the problem is one of adaptation to modern living standards while preserving relative cultural independence.

All these diverse essays, however, do not stand by themselves as disconnected individual contributions. They are given remarkable unity and purpose by being focussed on the influence of four major factors in the modern world, namely, growing nationalism, economic change, racial differences and linguistic problems. These basic themes and the problems they raise are presented in the first section by three long articles of a general nature. Chapter One, by the Editors, should certainly be read first as it introduces, explains and illustrates the purpose and method of the whole work. The Editors continue this excellent start by introductions to each section which guide the reader and give added significance to what follows. In this way one is led to compare different attempts to solve the same basic human problems, and this is one of the great achievements of the book, and a good example of sociological method.

Educational policy is everywhere determined by economic and political change. In considering these two factors one is tempted to see in economic change the greatest influence. The article by Professor Hessen, of Lodz, on 'Education and Economic Life' is stimulating and of the greatest

importance. While he accepts up to a point the orthodox Marxist thesis that those who control the means of production determine ultimately the ideological superstructure which education is made to serve, he develops another view that in a sense 'economic life includes education as one of its components'. Applied to Europe and America he shows how, under the influence of technical progress, a new type of worker and a new type of 'sub-professional' technician is required. The trend towards 'depersonalization' in modern industry is being reversed by the new concern for the employee as a human being, needing better living conditions and more creative leisure, and being offered more intelligent participation in the enterprise of which he is a member. Professor Hessen sees the possibility of an industrial culture which does not conflict with general education in the liberal sense. Articles by Sir Fred Clarke on England and Wales, and Professor Skinner on Scotland bring this issue nearer home and point vividly to our own economic crisis and the educational revolution in thought and practice which is developing alongside it.

In many other parts of the world, while industrialization is proceeding

rapidly, it does not yet present the same problems. The main driving force in many non-European countries is the striving for political independence which often leads to an intense nationalism. In the long run independence cannot be maintained without industrial power, and similar problems to those brought about through the advance of Western technology are progressively developing all over the Eastern world. But in the meantime there are other consequences of a growing nationalism of the greatest concern to educators. Consider the condition of China, India, Pakistan, Burma, Israel, the Arab world, Korea, Indo-China and Indonesia. All in their different ways are building up national States, after having rebelled against European or some other form of domination. Education is at once called upon to assist in fostering a spirit of national unity, and in particular to increase literacy and teach a common language. The movements for independence which are mass movements of the people, and not imposed by a dictator, are essentially democratic and demand equality of access to education and an increased provision at all levels. There will normally be a demand for citizenship or 'social' education. In multi-racial countries

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fair treatment will be demanded for racial and linguistic minorities. At the same time scientific and technical training must grow along with industrialization and agricultural reform. It is under the social force of political independence that backward countries are making their cultural progress.

Language problems, following as they do the growth of nationalism, are a special feature of this Year Book. Most contributors lay stress on them, and four articles are devoted entirely to them. For India the problems are brilliantly treated by Professor Chatterji, who has much to say on the general problems of multi-lingualism, on linguistic revivals, and the provision of a National language for polyglot federations such as India and China. He favours Hindi as the common language for India, based on the ancient Sanskrit and being understood by the largest number of people in India; but he describes the bitter controversy that has arisen, and the alternatives that have been put forward. Burma has chosen Burmese as a State language which is accepted by many non-Burman groups, and Indonesia has chosen Malay in spite of the existence of other highly cultivated languages. That an ancient language can be successfully revived and give a new

sense of cultural unity is shown by Dr. Reiger in his article on 'The Revival of Hebrew' in Israel, and the attempt to do the same for Erse is an experiment described by Mr. A. Marsh.

The development of the colonial populations of Africa does not receive the attention it deserves by us in Great Britain. They inhabit a continent of vast resources, which can be of the utmost economic value to us in our need for raw materials and food of all kinds which they can provide. The section on Africa should be read with care and with a critical attitude. Are we doing enough for the African native, and are we doing it the right way? The chapter on the French policy for their large African colonies makes for the most lively reading of this section. They believe in grafting on French language and culture from the start, while the British way is that of indigenous growth. Either way can succeed, but to deal with the rapid changes in his country the intelligent African must be able to pursue higher studies through an advanced Western language, and this must take precedence over his mother tongue at some stage—perhaps the sooner the better. That there is no reason to suppose that Africans are lacking in basic intellectual ability is demonstrated by Dr.

Bieshuvel in his paper on 'Psychological Tests and their Application to Non-European Peoples'.

Finally, can we detect a general trend throughout the world related to these economic and political determinants of social change? Is it not a universal movement towards greater freedom? Imperial domination is being thrown off, ideals of equality are being fostered, a higher standard of living is being sought, and behind it all is a growing belief in the value of human liberty.

A. K. C. Ottaway

The Muria and Their Ghotul.

By Verrier Elwin. Geoffrey
Cumberlege. (Oxford University
Press, Indian Branch. Rs 25).

The Muria, pronounced to rhyme with 'courier', are an aboriginal tribe living in Bastar, an Indian State lying between Orissa and the Central Provinces. They number 120,110 as against a total of 407,677 aborigines in the State, and although the author makes it clear that they are among the humblest and poorest, he gives an impression of a cultural richness, a social cohesion and good sense that are quite admirable.

The generally satisfactory nature of these people is attributed, not only by Dr. Elwin, but by officials and police as well, to their *ghotul*, the village dormitory to which all the children repair sooner or later—as soon, in fact, as 'they reach the stage of forming gangs'. The Ghotul is residential in the sense that it is a mixed dormitory, like other village dormitories the primitive world over; it is also a nursery, ballet school, and youth club in one, but shows a great advance on our Western youth clubs in that it is spontaneous, disciplined with tempered severity from within, ruled by boy and girl leaders (the *Sirdar* and *Belosa*) and important to, and interwoven with, the adult community, who draw upon the boys and girls for practically the whole of their ceremonial and aesthetic life.

The Ghotul is considered to have been founded by that legendary, Hiawatha-like figure, Lingo Pen, 'the inventor of music and of the eighteen musical instruments', and carries a high tradition of dancing and song. The three-day wedding ceremonial is conducted by the children with the priest; the great religious festivals are enlivened by their dancing. 'These boys and girls are consecrated to service; the consecration may seem to Western eyes primitive and crude; but it is real enough; it is very real to them. They live in a temple dedicated to gods and men; the *Chelik* and *Motiari* (boys

and girls) fulfil that dedication admirably, at marriage and funeral, at festival and in the fields.¹

The children have, of course, a very good time as well. They make ceremonial visits to other villages, boys and girls alone or all together, dancing the special measures required by the occasion, which have been most carefully practised, and seem from the beautiful photographs to be precise and exacting as a European ballet. The children are feasted and meet new friends. Dr. Elwin describes the return of a party of *motiari* from a week's tour . . .

' . . . at 6 p.m. came the news that the *motiari* were approaching . . . the boys ran . . . towards a footpath some two hundred yards away. Here were sitting the Gaita and a Siraha (a priest and medium) ; across the path was the usual line of ash, a row of tiny green rings of *donra* leaf, bits of eggshell. We sat and waited. Suddenly, out of the jungle came the line of *motiari*, eighteen of them, bearing themselves most proudly, their rows of silvered combs and ornaments shining in the evening light. The *chelik* smiled in welcome and delight. It was an unforgettable moment.' After the priest and seer had ceremoniously received the leader, the girls danced and sang in the village, 'weary and hoarse after their week's continual singing', and then sat down to a great feast prepared by the boys. The elders of the village ate with them, out of doors, and even some people from other tribes, and the author. After the girls and the visitors had eaten, the boys sat down to the feast.

Dr. Elwin likens the Ghotul to a choir ; many of its *chelik* are actually dedicated to the priesthood. But, dedication and Lingo Pen notwithstanding, an aged Muria put his finger on the spot when he said, ' . . . We didn't know what to do with these offspring of a ——— (indicating the girls and boys). We were tired of settling their quarrels and we didn't want their noise. "You can go off and play and spend all your time together. You can do what you like provided you do the work we want from you, bring wood and water, tend the cattle, nurse the babies . . ." We gave them a special house to live in away from the rest of us.' And the author considers that the fundamental reason for the Ghotul is to remove the child from the parental chamber at an age (considered by the Muria to be about seven) when their presence becomes embarrassing and they themselves

are conscious of their parents' intercourse

The Ghotul is also, and very definitely, a preparation for marriage, which the Muria consider to be the most important thing in life. Pre-marital intercourse is expected, virginity in bride or groom is unthinkable and would be pitied, spinsters do not exist (although bachelors are not unknown), and the primitive pre-occupation with sex flowers, although decorously, in the joyous and romantic young life of the Ghotul, which is sacrificed upon marriage, by the woman entirely, and gradually, in most cases, by the husband. Nevertheless, although marriages are arranged with care by the parents, and upon sound economic bases, fidelity and happiness of a sober sort are expected and divorce is extremely rare. Dr. Elwin takes his fences so skilfully that, in this book of 664 pages with its infinity of detail, the reader finds himself accepting the whole mixed dormitory situation as a matter of course, and indeed begins to regard with a wistful eye the inhibitions, perversions and enforced sublimations of the Western world. It is not for this aspect of the study that one would specifically recommend the book to all those interested in work with European children : obviously the sensible customs of the Muria are no answer to the emotional worries of the Western adolescent, much as a knowledge of them may enlarge our outlook. But much may be learned of the value to young people of personal adornment and display, of serious dancing, and of *manners* (as between themselves). Even the punishments of these choristers, devised and administered by themselves, are done to music ! I speak subject to correction, but it seems to me that the good behaviour and scarcity of crime among the young Muria may be put down partly to the position of functional importance in their society, due to their youthful abilities, which none but they can fill.

Dr. Elwin says, 'The whole trend of Muria society is directed towards transferring the parent-child relation into the ghotul-child relation, and the little boy or girl soon finds the Sirdar or Belosa taking the place of father or mother.' Now that this situation, of self-management of groups of children, has since the war become established among orphans, refugees or as an educational experiment, such a practical example as the Ghotul is of extreme interest. But among the Muria, the real parents are always on hand ; Dr. Elwin does not substantiate his statement ; the study is not one of Muria society as a whole, and we are left with many questions unanswered.

As for instance, whether or no there is an ambivalence in the children's relationship with parent or Ghotul, or whether, in fact, the ghotul-child relationship is not similar to the child-school relationship that we know so well ; how much the home life continues for the child, after he has joined the Ghotul ; where he eats his main meal ; where is he nursed in sickness ; how his duties are fulfilled, and his time divided, between Ghotul and home ? And we should like to know more about the early upbringing of infants.

The descriptions of the charming Ghotul evenings, of the sharing of communal property and division of chores, of the rules governing congress, make a picture of a delightful, satisfactory and logical existence. Perhaps our questions will be answered in his next book.

NOTE.—Dr. Elwin has done Welfare work in the Central Provinces for years ; he was a friend of Gandhi, and his work is supported by Indian contributions ; at the time the book was written, Bastar was a Prince's State ; it is now incorporated with the Central Provinces ; Dr. Elwin makes a strong appeal to both Christian and Hindoo missionaries, to refrain from too great interference with aboriginal culture.

Rhoda Dawson

Comparative Education — A Study of Educational Factors and Traditions. Nicholas Hans. (George Routledge and Kegan Paul. 25/-).

Dr. Hans' study of comparative education is addressed in the first place to students of University Education Departments but, in his preface, the author expresses the hope that 'besides his students the book will find readers among the general public'. He writes : 'Educational reforms since the first world war are so intimately connected with politics, with problems of race, nationality, language and religion and social ideals that they have ceased to be of narrow professional significance and have become a matter of general interest as the main problem of democratic government.' This is a fair summary of what the book contains.

Those who approach the subject for the first time will find a mine of information, clearly and attractively presented, and it will be strange if they are not stimulated to further reading and enquiry. Those who already know something of the history of Education and of its present trends will learn much from Dr. Hans' masterly exposition and will end their reading of his book with considerably more comprehension of the subject as a whole.

After an introductory chapter on

¹ The Muria child is weaned at about two. It starts to work, in a small way, almost as soon as it can walk, and the boys and girls continue to help their parents ; but sometimes the Ghotul hires itself out as a body, to work for food for a banquet ; sometimes it owns property.

'the definition and scope of comparative education' the author opens his subject with a study (Part I) of the natural factors in education. Parts II and III consist of a historical survey, and Part IV is an examination of educational systems in England, the U.S.A., France, and the U.S.S.R. The book demands close and careful reading and a certain amount of self-discipline on the reader's part, for the mind will all too easily wander to the many subjects opened up in the development of the theme. Perhaps it is not irrelevant at this point to complain that the index is inadequate.

The historical material dealt with in Parts II and III is, or should be, familiar to the general reader, though much may be learnt from a comprehensive survey as it is here presented. With the discussion of the racial and linguistic factors in Part I, however, the reader is likely to be on less familiar ground. Although the racial problems of Africa have of recent years become increasingly prominent, how much does the general public know of the cleavage between the French and the British educational policies? Part I also contains a chapter on Geographic and Economic factors which casts light on facts not generally known or appreciated. To take two examples chosen at random: most of us have probably forgotten, if we ever knew, the debt owed to the Russian technical schools established in the eighteenth century and, in another connection, it is interesting to note the inequality of the financial provisions for education in England which have only with the 1944 Act been remedied. Part IV, in which 'Education in Four Democracies' is studied, brings the survey up to the time of writing (November, 1947). An interesting contrast is here provided between the traditional academic ideal of French culture and the utilitarian bias, dating from Tzarist times, of Russia. Both these countries have, we are told, been obliged to modify their educational policies in favour of a more general humanist system.

We have become so used to the principle of national education that we are apt to take it too much for granted. To be reminded of its historical background and its traditions is salutary. The average citizen in Great Britain is interested in education, it is to be feared, more often as a means to a material end (at the lowest, 'a job', at the highest 'a career') than as a civilizing factor. 'Education' to him means school, examinations, leaving certificates, perhaps a University course, more examinations, a degree and then 'the job' and the hope

of 'the career'. It means, at the present time, though it is to be hoped only temporarily, hard-pressed teachers, over-large classes, homework amid the bustle and noise of the family. What chance is there here of real education? 'Knowledge comes but wisdom lingers.'

Dr. Hans refers to the 'traditional cultural value' of the English Public Schools, but may it not be argued that it is rather the background of the home which has given the Public Schools their 'cultural value'? Privacy, quiet, a modicum of leisure, books gathered through the years and read at will; these are the privileges which money (not necessarily wealth) can give and which are the breeding-ground of culture, and these things are passing. It will be a long time before the homes of the future can acquire that traditional cultural quality. Can the Youth movements and Community Centres do anything to foster its growth?

Dr. Hans' book ends on a note of hope as the author summarizes the educational development of four great nations with their acceptance of the principle of equality of opportunity and re-affirmation of the 'grand ideal of *culture générale*'.


Pleasant Russell

Modern Education and better Human Relations. William H. Kilpatrick. (Anti-Defamation League of B'nai Brith. 25c.).

I find myself so wholeheartedly in agreement with the views expressed by Professor Kilpatrick in this pamphlet—one of the Freedom Series prepared by the American Education Fellowship in conjunction with the Anti-Defamation League of B'nai Brith—that I feel I can best serve its purpose by giving a résumé of its contents.

The situation and the problem are first posed. Modern education, says the author, must aim at the good life of which good human relations constitute an essential ingredient and which supposes equality in respect of human rights. Despite professions of this equality from so many sources, there is bias and discrimination not only against minorities but against whole peoples. These attitudes have arisen first through the old historic factor of human exploitation, 'the selfish use of man by man', and then through a psychological cause, the we-group idea which became exclusive. Definite mechanisms are later brought into play in order to rationalize the discriminations which have now be-

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come 'a deeply ingrained cultural pattern of thought and action' and are hard to eradicate.

So Professor Kilpatrick is brought to consider how education can play its part in bettering 'this evil situation of tension, bias and discrimination'. He looks for salvation to Pestalozzi and his successors. His description of this human education must be quoted:

'Looking at the learning process as means, this education holds that anyone, of whatever age, learns what he *lives*—learns his responses and all his responses *as* he accepts them in his heart as his way of living. It further holds that one learns these responses *in the degree* that he *lives* them, that is, in the degree that the matter seems important to him . . . This new education holds, finally; that what is thus learned is therein and thereby built at once into character.'

Finally, the author asks how shall one teach so that the goals he sets up in the area of better human relations may be reached? Those who expect to find details of schemes or methods will be disappointed and may conclude that here is 'woolliness'. But, well, listen to his comments on the first goal, that *all pupils shall learn to live well together*:

'When children of diverse groups can start early enough thus living together, purposing together, planning and executing together, judging together, there will be little danger that they will not grow to respect each other exactly as persons, with little or no thought as to the varied groups from which they come.'

Surely here is the complete justification—if any were needed!—for the 'activity' school. The picture can be filled in only by the teacher through his personality and his particular outlook.

The goal that *teachers in schools shall themselves accept and live the finer and better attitudes in group relations* is one that requires to be taken gravely to heart by all who belong to the profession.

Wisely Professor Kilpatrick sets out to ease the emotional strains in attitudes first, and as the pupil grows, an intellectual approach is made. The student is invited to *learn to reconsider objectively his own prejudice, to study the evidence regarding the psychology of race and to evaluate the various reasons and rationalizations which in the past supported discriminations*.

All teachers should peruse this pamphlet and all teacher-groups should discuss it. Its lessons, learnt by living, would help immeasurably, in the words of an old Greek, 'to make gentle the life of the world'.

A. A. Bloom

Your Child and You. Cecil Hay-Shaw. (Murray. 6/-).

There have been many books written about children's problems, and nearly all of them have, to my mind, fallen into two errors; they have dealt almost exclusively with the mother-child relationship and ignored father, and they have tended to rouse rather than allay the parents' anxiety about their children. Miss Hay-Shaw does not fall into either of these errors and has produced a book which should be of the greatest help and comfort to all parents.

She divides her book into three parts. The first deals with the child's emotional development from birth to adolescence and includes all the well-known problems which face parents, such as feeding difficulties, tantrums, night fears, masturbation and potting problems. There is a chapter on The Rôle of the Father, and also one on the parents' emotional reaction to a physically sick child, a subject which seems to have been rather neglected hitherto.

In Part II, Miss Hay Shaw discusses the maladjusted child, giving descriptions of behaviour, habit and personality disorders, and the special difficulties peculiar to the brilliant child, as well as the more obvious problems of the backward child.

Finally, in Part III, Miss Hay Shaw gives parents the help they need when trying to decide when, where, how, and if to take their child to a Child Guidance Clinic. The work of these clinics is explained and much is said which should dispose of the many fears which the average parent has about 'psychological treatment'.

In this extremely welcome book Miss Hay Shaw has achieved the very difficult task of presenting to her readers with admirable clarity and simplicity some of the most profound problems of the child's emotional development. It is obvious that her own knowledge of these things is great, and it is possibly this fact which makes her occasionally apt to forget that what is to her self-evident is 'news' to the average parent. For example, in her paragraphs on Over-Dependence, she gives prominence to what I would call the more obvious reasons for a child clinging to his mother, and only briefly does she allude to the less known fact that the child may be clinging to his mother 'because in his anger against her he hates her and then becomes afraid of what might happen to her when he is not there'. I think that a fuller explanation of the child's fear of his own aggressive impulses and consequent fear of having damaged his

loved ones would be helpful here, and I wonder whether, in future editions, Miss Hay Shaw could give more space to this extremely important question.

Your Child and You should be widely read by parents, and I am quite sure that Miss Hay Shaw's hope will be realized that 'this book will not be frightening to those parents whose children are not maladjusted, that it will be helpful to the parents who are not sure, and will give reassurance to those who are having real problems to deal with'.

Beryl Sandford

Spirit and Society. Lawrence Hyde. (Metheun. 10/6).

I found *Spirit and Society* a wise, patient and tolerant book. 'On hearing the word "religion" modern man justifiably expects the worst', says Lawrence Hyde; yet he believes that the 'only hope for the creation of a new society out of the terrible chaos in which we are at present living lies in a renaissance of religion'. The great tragedy is that thinkers with a claim to spiritual vision are conditioned by traditional conceptions which cut them off from those who are bewildered and uneasy about modern developments, and who are seeking a higher order of inspiration and direction than can be given by a purely humanistic philosophy. It is to these primarily that Lawrence Hyde addresses his book, as well as to those who have already accepted religious values and are seeking how to apply them to social reform.

Scientists throughout the ages have built up a body of pragmatic knowledge which in the last three centuries has increased to such an extent that the potentialities opened up by technical progress seem unlimited; consequently scientists tend to manifest a sunny and even childish optimism. It has become a commonplace to say that technical has outrun moral progress. What then is to be done?

Democracy as understood by liberals can give us a feeling of superiority over Hitler, but is too negative when it comes to dealing with the dark forces of which Hitler's régime was a manifestation. Mere decency will not do; not can we plan ourselves into the Kingdom of Heaven unless the planners have a knowledge of that Kingdom, not as an insubstantial image of what might be, but as a transcendental reality—something which in Eternity already *is*, and which we have to precipitate into space-time.

Lawrence Hyde tells us we must cultivate the neglected feminine aspects of our psyche to balance the too long permitted predominance of masculine society. *Love* can only be received and

imparted through *form*—and community life compels us to realize this and so avoid a feminine over-emphasis which would be as dangerous as the masculine one from which we have so long suffered. This is a main theme of the book. But some of us, who are willing to acknowledge the religious source of our values, have 'suffered' analysis both at the hands of a professional analyst and at the hands of a Community Group, and have heard and agreed with the reiterated statements that we must think with our hearts, deepen our consciousness, and increase our *being*, may still be wondering just how. How can we learn 'to do' in any effective sense, to act with our intellect, feelings and senses all in unison, which alone could give us power. I myself agree with Lawrence Hyde indeed that we must turn to spiritual science if we are to have any genuine hope in this chaotic and catastrophic time. If any are persuaded by *Spirit and Society* to take this next step, the book will have achieved its purpose.

Harold A. Pratt

Handbooks of European National Dances. Ling Physical Education Association and Royal Academy of Dancing. (Max Parrish & Co., Ltd, 3/6 each).

Dances of Czechoslovakia
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Dances of Switzerland

These four little books are Nos. 5-8 of the series produced by the Ling Physical Education Association and The Royal Academy of Dancing.

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When I reviewed the first of this series I said they should be in the hands of every teacher—they will also, I think, be favourite volumes on the bookshelves of many armchair travellers!

Florence Peett

CHRISTMAS CARDS

As in previous years, the Grenfell Association of Great Britain and Ireland is selling Christmas cards and calendars in support of the work of the Grenfell Mission which provides the only medical and social service there is for the fishermen of Labrador and Northern Newfoundland. We feel that many *New Era* readers will wish to help further this work and thus ensure that the Mission will be enabled to continue its fight to prevent disease and sickness and preserve health which above all things, is essential to those whose very existence depends upon strength to endure. Tuberculosis is the most serious problem in Labrador to-day and funds are desperately needed if this heart-breaking disease is to be successfully tackled.

A leaflet about the work, together with specimens of the Christmas cards and calendars and prices may be obtained, price 1d., from the Grenfell Association of Great Britain and Ireland, 66 Victoria Street, London, S.W.1.

Exhibition of PICTURES FOR SCHOOLS: Whitechapel Art Gallery, organized by the Society for Education in Art, with the support of the Arts Council, 8th-29th October.

The need for pictures in schools, that is to say, original contemporary paintings, is at least twofold. They can

decorate and entertain, and they can illumine the deeper places of the soul. They should of course do both. The general standard of the work at the Exhibition named above is very high, and its direct aim gives it a cohesion which satisfies as few art shows do.

Mr. Eric Newton, in his opening speech said that at the two previous exhibitions about £3,000 had been taken and 89 pictures bought; as there are roughly 20,000 schools in the country the fraction of picture per school is as yet barely perceptible. It is to be hoped that the Authorities will buy well this year, and that teachers will urge them on. Already, on the third day of the exhibition, about £500 has been realized.

I know that as an adult I have no business to suggest what children, who will be able to vote, will or should like, and I have no space to mention so many good pictures by name. But a series of small studies for a decoration of the aesthetically sticky subject of Cycling seemed to me excellent; by Richard Macdonald (179); Family of Clowns, by Duncan Smythe (49) stood out as a gay decoration; Kapelka's Balloon Man (45) is lovely for grown-ups if a little grey for children, and work remains in my mind by Stephen Bone, Gertrude Hermes, Heather Lacy, Alan Lindsay, Dorothy Annan, Margaret Marks, Kathleen Guthrie, and many others; all the needlework pictures, and the lovely 'Mobile' by Lynn Chadwick, a sort of synthesis of all the aeroplanes that were ever built or dreamed of, which poised delicately on ever moving wings overhead, is unfortunately not for sale.

Artists should perhaps bear in mind for future reference the importance of gaiety, bright colours, subject matter; and consider size and price.

John Waterman

BOOK TALLIES

Book Tallies—Children's Book Tokens—are now available in the bookshops at a uniform price of 7½d. each, of which 6d. is exchangeable for a book. The Tallies are valid for two years from the date of issue, so that they can be saved up and exchanged for some book that is really wanted. The right-hand leaf of each Tally is a picture in four colours, much more attractive than any cigarette-card, to be similarly collected in sets of twelve. There are at present six sets (British Wild Animals, Railway Engines, etc.) and many others are in preparation. The scheme should do particularly well at Christmas, since it solves many tree, stocking and present problems, and, at all times, it encourages children to choose what they like to read instead of merely reading what they are given.

THE NEW ERA

IN HOME AND SCHOOL

THE SLOW CHILD IN THE PRIMARY SCHOOL—I.

Erna Popper, Part-time Worker, West Sussex Child Guidance Service.

LIKE most infant teachers I used to dream of a school with small groups of fifteen to twenty for the five-year-olds, where we could follow up whatever interests emerged in the children in an indoor and outdoor environment full of stimulation, and where the formal work would be approached individually, or in small groups, when a child asked for it. In reality, however, our infant school had to admit children of five at the beginning of each term and to accommodate them in classes of forty and more without being able to provide large green playgrounds and the toys and apparatus suited for individual work. We infant teachers were confronted with forty vigorous children whom we were supposed to keep relatively organized and happy in a small room with a limited amount of toys and basic equipment, with a neighbouring class or classes of older children whose teacher rightly demanded peace, and with access to a playground which had to be shared with hundreds of other children. What amount of free activity could we introduce in such circumstances? A great deal: We played with bricks, puzzles, beads, dolls, cars; we drew and painted (as much as the supply of material would allow); we modelled, wove, sewed, cut out; we sang, danced, talked, dramatized, recited; we enjoyed—although at set times only—running, jumping, skipping, climbing, balls, hoops, ropes, jungle-gyms, see-saws, ladders and planks.

But we had no chance to attend to the children's intellectual interests individually (for we could not supervise forty playing youngsters as well as teach five of them the elements of reading or number). The only way out was the early introduction of a certain amount of formal work which did justice to the growing demands of many children and which was necessary for the

well-being of the rest of the school. Although formal teaching is not recommended before the age of six, we were often forced to take up teaching much earlier, partly because the children in our district seemed ready for it, partly because we were limited by the over-crowded conditions of the school and by our lack of indoor and outdoor facilities. Of course, the beginnings of our formal work were slow, they were closely linked to play, the short periods of teaching were alternated with long periods of free activities and—in spite of the large classes—most of us managed to pay a good deal of attention to the individual child, to his subjective approach and mentality, and we soon established a good relationship with almost each one of them. Yet, by the end of the first year every teacher knew that in her class there were a certain number of children who were slow and dull with respect to the three R's and that there were some who had particular difficulties with this or that activity.

I found that the standards set for writing and number were generally well attained by children in the first year of school. This may have been because the standards were low in these activities or because the early stages of both number and writing come easily to most children. Of course, there were always one or two youngsters who even at that age had no 'number-sense' or who simply could not make their letters stand up the right way round. This latter difficulty I often encountered in children of poor motor-control or with children whose eye-hand co-ordination worked cross-ways, *i.e.* in their visual field the right eye dominated whereas in their motor activities the left hand dominated, or *vice versa*. These handicaps could be overcome by patient practice and by the exercise of other activities the main function of which was the attainment

of co-ordination and differentiation, such as the Marion Richardson writing pattern activities in a simplified form or free pattern cutting with scissors. Then there were specific writing difficulties, closely linked up with reading difficulties of the same sort, *e.g.* the confusion of b and d ; h, m, and n, etc. But on the whole these problems became more prominent in the higher classes. We did not take them so seriously in the first year. In teaching the domino-method of number apprehension we found a similar difficulty with certain children who showed a strange lack of ability to take in the visual groupings. As, however, number plays no important part during the first year we shall leave this problem for the time being and turn to the greatest stumbling block of all, namely, reading. The look-and-say method was more easily comprehended even by the duller children, but since in my experience it does not go very far in enabling a child to become really independent, we combined it with the phonetic method. This method, valuable though it is, presented obstacles at every point. The different letters were often confused and the later synthesis of even simple words was a difficult step for some children. Even in the higher classes b, d, p are often confused, h, m, n, r have to be revised daily and are usually found hanging up on big sheets of paper on the walls ; c, o and a also require some effort to master them. But, in addition, there were a number of children with specific shortcomings. Some children, for example, found it quite impossible to remember a particular letter, others were again and again puzzled when asked to distinguish 'he' from 'she', or 'this' from 'that'.

How can the teacher deal with such difficulties ?

During the first year, like most infant teachers, I used to arrange my time-table so that every day I had some time to spare for individual work with particular children while the others were playing. I used to see these individual children several times a week for periods ranging from five to fifteen minutes. Often, indeed early difficulties could be cleared up in this way. Of course, the success is not merely due to the extra amount of teaching which the child seems to need to keep up with his fellows. An emotional factor enters into the situation. In many cases it is the extra amount of attention and love which the child gets that help him to self-confidence. It is the relationship between the good teacher and

the special child, established in these individual sessions in which the little boy or girl has the teacher 'all to himself' which make all the difference to their attitude to the letters and to the school. Many children of five or six have little intellectual interest except through some beloved person. At school the opportunities for a close relationship are small compared with those to which the child is used at home and through which he has so far been introduced to the material and intellectual world. Therefore many children find it hard to learn for themselves without an emotional basis. If, however, the teacher is willing to give them just this little amount of exclusive relationship it does with many children suffice to arouse their interest in and eagerness for learning. If we miss this chance to give the child a personal approach to learning, his difficulties may become engrained more deeply and drag on for years until a more objective viewpoint about learning, less coloured by the relationship with an adult, comes to be established in the child's own mind. Infant teachers seldom underestimate the sensitiveness of young children who clearly notice very quickly their position in the class and well realize their shortcomings. If we help them in a loving and patient way at the very beginning we may in so doing forestall later feelings of inferiority or a 'defeatist' attitude towards the school which so often expresses itself in naughtiness and outright aggression.

During the second year of the infant school it is much harder for the teacher to arrange time for individual work. The standards are higher, the lessons require more concentration and endurance, the opportunities for play and free activities are curbed in comparison with the first year, although the change is gradual and adapted to the capacities of the average child. Yet it is the second year which is generally regarded as the more difficult. Here, individual help is limited and often insufficient in large classes. In our school we found three ways of dealing with the situation :

1. We leave a child to make his own adjustments, to develop a more mature attitude towards formal work and trust that he will catch up with the majority during the course of time. Sometimes this method proves itself right. Although the process of growth is continuous and gradual, about the age of seven or eight most children make a really big step towards being independent

of the adults. Their active phantasies about us take a more subsidiary place. Their attitude to learning is therefore more objective, their intellectual interests emerge and demand satisfaction in their own right. And so Johnny, who always was such a baby and who never wanted to work, suddenly takes to reading and number, learns hard and catches up in no time.

2. The second way of dealing with the slow child is to let him attend a special class or to teach him individually for a period of about half an hour daily. In this case we need one teacher for the school who devotes most of her time to giving lessons to individual children or to small groups of children. The child remains a member of his class. He participates fully in all activities, social functions and responsibilities. During reading time, however, or during number lessons he goes to his special teacher and works there. This method has advantages and disadvantages and it demands particular co-operation between the two teachers involved, as well as a general set-up that admits of such arrangements. The advantages are first of all that we offer to the child especially suitable teaching, adjusted to his individual demands, and that we provide for him the possibility of an almost exclusive relationship with one teacher. It must be noted that—in the infant school at any rate—it is always the child who cannot divorce learning from loving who has special difficulties. Even dull children—who in any case have difficulty in keeping up with the pace of the class—have their learning difficulties accentuated by this emotional factor. Indeed, it is the dull child more often than the bright one who is dependent upon the personal relationship with the teacher for the success of his work. But many bright and average children at this age also demand an emotional background for learning and many may do much better if this basis is provided. In the special teacher the child thus finds a love-object as well as a person who gives extra tuition and the combined effects of these two factors are very fruitful indeed.

The disadvantages are first of all of a practical nature. It is difficult to get a teacher for the purposes of special tuition and it is difficult to arrange the time-table so that it will interfere little with the running of the school. Then there are disadvantages of a personal nature. The child is to a certain extent taken out of his class surroundings and he assumes a singular position

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among his fellows. Also the child's loyalties may be divided between the class-teacher and the special teacher and some children find it very hard to cope with this emotional conflict. A very good relationship with the class-teacher often manifests itself in an inability to form a relationship with the special teacher, which from the outset impedes the lessons. A poor relationship with the class-teacher may leave ample room for a close relationship with the special teacher and a resulting great profit from the lessons, while on the other hand the child intensifies his position as an outsider in the class and tends to neglect all those activities of the class in which he could participate. Some children are more affected by these emotional factors than others.

In any case close co-operation between the two teachers can help a great deal. We used to arrange it in the following way: I, the special teacher, first of all assisted in the class and co-operated with the class-teacher with whom I was on very friendly terms. I thus got acquainted with all of the children and they realized that the class-teacher and I worked on the same lines, which made it so much easier for them to accept

me and to subordinate their relationship to me to the affection they had for their teacher. In other words they felt that liking me as their teacher's friend was a natural consequence of liking their own teacher. During this period I already paid special attention to my future individual pupils and acquired some understanding of their personalities and particular interests and needs. Later on their class-teacher suggested to these children that they might like to go with me into my room for a while and work there with me. She explained this to the others as a special favour. I thus gradually started to work with the 'backward' children but attended to the rest of the children, too, at times, usually at their special request. Still later, the class-teacher would refuse these special requests from the bright and average children on the ground that some of the others needed so much more help than they and she asked the children to recognize the special claims the weaker ones had. Until finally it became a rule that only the slow children came to my lessons at fixed times. I however continued to appear in the class to prove that my relationship with the teacher as well as with the rest of the children was as friendly as ever. With my special pupils I first of all tried to establish a good relationship on which I based all my work with them, but I also continually reinforced their contact with the class-teacher and the class by making an occasional special drawing for the class-teacher or by encouraging them to tell their teacher what they learned with me. The children often asked me: 'May I take this to Mrs. I?' or 'Mrs. S. will be pleased that I can read this page,' or 'Won't Mrs. N. be surprised when I tell her that now I can do this sum.' After their lessons they would run down with sparkling eyes and their teacher would gladly listen to their new bit of reading or look at their sums, thus keeping in touch with all that was happening. Needless to say, the class-teacher and I had frequent talks about the children's work.

3. The third method is that of a special group. As there were quite a few children who could not keep up with the class during their second year, the headmistress decided to arrange a small class of about fifteen children, selected from the different classes, all of whom required special teaching in some subjects for a period of about one term in order to attain the level of their classes. The transition from the old class

to the new small class was again facilitated by perfect co-operation between the headmistress, the various class-teachers and myself as the special teacher. All children knew me from my visits to their classes and with most of them I had already established a certain relationship. Again, with a view to the ultimate return of these children to their own classes, I tried very hard to keep their relationship with their previous teachers and schoolmates as friendly and intensive as possible. The children often visited their old classes, showed their writing books and drawings to their previous teachers and in the playground they played with their previous class-mates. The class-teachers visited us and showed lively interest in everything the children were doing, commending them on their progress and telling them how much they looked forward to having them back in their classes. The headmistress, above all, made these children feel that they were as much loved as all the others, that everybody took interest in their activities, and it was she who by means of talks facilitated the natural continuation of a close relationship between the children in my class and the rest of the school. Indeed, it was this sort of understanding co-operation which made the system work and which forestalled any friction that might have arisen in such a situation. This, of course, holds true not only of a temporary adjustment class like ours in an infant school, but of real special classes later on. It is always the relationship between the adults, and their attitude to things, which colours every undertaking in a school.

The adjustment class was run on the basis of good personal relationship with a great deal of individual attention. To my great surprise more than half of the children in this group needed no

especially adjusted methods or newly adapted apparatus. The satisfactory emotional background, and the opportunity to learn through a relationship, disclosed their so far hidden capacities and spurred on their intellectual interests. Within two months they caught up with the standard of their age-groups, they developed a considerable zest for learning, and most of them attained a much more mature attitude towards the school. All that we did with these children was to make the transition from home to school more gradual by accentuating in the school a particular personal relationship which is after all the main feature of a home. In order that divided allegiance might not interfere with the child's effort to gain knowledge, we merely carried over into the school the same procedures which good fathers and mothers use to prevent children playing one of them off against the other, while at the same time giving them a sense of a unity of purpose between us.

I have reserved the discussion of some particular methods with slow infants for a future article. Here it has been my intention to point out some of the factors which make special tuition in infant schools necessary and successful. In my experience I have found that the emotional factors are of paramount importance: they directly enter into the learning process with children of five to seven or eight years of age; they are the driving force behind special tuition at this age; they often are the root of learning difficulties; they have to be taken into consideration when arranging special lessons or classes, and within the temporary adjustment class they are the basis of all intellectual work.

[Miss Popper's second article on *Some Reading Difficulties in Infants* will appear in March.—ED.]

THE RIGHT AGE FOR NURSERY SCHOOL?

Ivy Bennett

THE establishment of a comprehensive and compulsory school system in the course of the last hundred and fifty years has brought experience and knowledge and activities to children which have deepened and widened the current of their lives. This school system has accelerated, graded, systematized and enriched the process of their social apprenticeship until it has now become an indispensable basis and preparation for modern civilized living. We have

learned to give children time and place for the slow assimilation of civilized habits of conduct and social behaviour. We have also discovered the special value of the nursery school as an extension of all else that is done to meet the varied needs of children from two to five or six years. With the aid of scientific study of children it has been demonstrated in the past thirty years that those who have been to a wisely conducted nursery school learn more easily, play more

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actively, and thrive better in every way than other children of similar circumstances who have not had this advantage. It is more and more widely recognized that nursery school experience should lay the basis for a richer and fuller character development and social life than can the home which even the most sensible and thoughtful parents provide: it aims not only at allowing children to grow up happily but at producing personalities which are free, well-balanced and mature.

Yet many a mother still finds herself in conflict over surrendering her child for part of the day

to the care of someone else, however skilled. She hesitates and cannot decide at what age it is best to send him to nursery school, and in this decision she is given very little help or guidance from the normally recognized authorities and there has been little public discussion to help her form a guiding opinion in the matter.

The following, therefore, is an attempt to answer some of the usual doubts and queries in the form of an imaginary conversation between two mothers, a psychologist, and the director of a nursery school.

The first mother, *Mrs. White*, is an educated and intelligent woman in her thirties, whose husband is a professional man who supports her in her ambition that their only son, Clarence, aged two years and nine months, should have all the benefits that modern education can offer. She is a well-informed and reasonable woman, but rather tense and over-anxious about her child's refusal to be separated from her at the point when she had decided to take up her old job again and to send the boy to nursery school.

Mrs. Green is a very young, working-class mother with two robust children of whom she is very proud, and for whom she means to do her very best. She has to contend with some passive opposition from her husband, who thinks that she makes too much fuss about the children and that what was good enough for him is good enough for them. In this he is supported by his mother, who knows that *Mrs. Green* is expecting a third child, and accuses her of being a lazy, modern mother who wants to save herself responsibility by getting rid of the two older children at this time.

Mrs. White is invited to open the discussion. She speaks emphatically :

'Well, my husband and I both *believe* in nursery schools, but our problem is to know *when* we should start Clarence. I was all for starting him six months ago, and I sent him to a small private nursery group for a few hours each day ; but he cried for me and was so unhappy that we decided to take him away again, and he has been home with me since. Yet I think that being an only one he *must* learn to play with other children.'

Director : This seems to be a common problem and there is a lot to say about it. But shall we hear what Mrs. Green's problem is before we go on ?

Mrs. Green : Well, I believe in nursery schools too, but my husband doesn't and neither does his mother. I wanted to send Joanna when she was three and so active it was one person's work to keep her occupied ; but Granny and Mr. Green persuaded me she was too young to be pushed out on her own. Now she's four and a real little mother to Tommy, who is two and nearly as active and strong as she is. But some days they fight and have squalls all day unless I give my whole time to keeping them playing apart. I am going to have another baby and I want to know whether I should start them both at nursery school before the new arrival comes ? I'll have less time than ever to cope with their squabbles then !

Psychologist : You seem to have two fine children, Mrs. Green, and it is understandable that your little girl of four is not always satisfied to play with the toys and games of little Tommy. What did you feel about sending Joanna when she was three ?

Mrs. Green : I was very keen to send her because she was so big and independent, and I was kept too busy with Tommy to play with her properly. I tried to prepare her by taking her to the park to play with some neighbours' children while we mothers talked and knitted nearby. Joanna was always the first to start little games and talk with other children, and she loved it so long as I was near with Tommy—and she could stand up for herself in a fight too !

Psychologist : And now you are thinking of sending Tommy too ?

Mrs. Green : Well, I would like to know what you think. He's as big and strong as she was then, and he wants to do everything that Joanna does—but he's much more shy and still a great

mother's boy. I'm not allowed out of sight unless Joanna's there. But I think he'll be all right if they could go together—don't you think boys *should* go earlier than girls ?

Director : No, I don't agree there. Little girls have just as much to gain from play and games with other children as boys have.

Psychologist : Much more depends on the individual boy or girl and the stage in development he or she has reached. We want to know at which *stage* a child will profit most from nursery school.

Mrs. White : Yes, when must he begin to do without mother ?

Psychologist : I think one should not look at it this way at all. Because the nursery school offers the child wider experience than even the best equipped home can give him, this does not mean that the mother ceases to be important. Throughout the nursery years it is absolutely essential that the close bond between the child and his mother should be preserved.

Director : Yes, all nursery teachers are taught to foster the mother relationship, in spite of the difficulties which crop up at times, particularly during the third year.

Psychologist : I think we should try to explain what is going on underneath this 'difficult phase' in the emotional life of the child. Perhaps a good way to begin would be to ask you to tell us from your experience in English nursery schools what you consider to be the age you would recommend a mother to bring her child to you—or to your waiting list ?

Director : Yes, I would say that under normal circumstances it is usually considered that the second half of the second year is quite soon enough for the child to be enrolled, although the State nursery schools admit children at the age of two years. In coming to a decision about an individual child, one tries to judge how far he shows a growing sense of independence from his mother.

Mrs. Green : Well, Tommy is *far* from being independent yet——

Director : Very often a child of two years is not ready to take such a big step away from his mother, but growth in independence comes rapidly—usually after two and a half—and then children show a real need for the companionship of other children, and also for opportunities to establish themselves for short periods away from home.

Mrs. White : Well, Clarence would never have



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been able to leave me at two years. He was all right with the other children while I was there but the moment I left he cried as if his heart would break. I wanted to go with him and be there at least until he settled down, or even to work there for a few months—but mothers are not wanted inside nursery groups.

Psychologist: At least not in that one. But perhaps your feeling that you should stay somewhere about was right. You were doing what Mrs. Green did in being in the park while Joanna played with other children. Such preparation can be very important. I am inclined to support Mrs. White and put in a plea that the child should not go to a nursery school as young as two years unless either the mother can be with him there somehow, or unless the nursery school groups can be very small in relation to the number of staff. We shall see why if we examine on the one hand the reasons for the mother's reluctance to be separated from the child so early and her feeling that he is not ready for it yet, and on the other hand if we give this 'particularly difficult relationship in the third year' its proper importance and understand why it comes just then.

Mrs. White: Well! That is a relief to know that 'Mother's Instinct' is sometimes right and the text-books wrong. My husband insisted Clarence should be made to face the other children.

Psychologist: He'll be ready to do that all in good time, but one doesn't try to force him to walk when he still only wants to crawl. I think this will be clearer as we go on and as we consult scientific findings about children's emotional needs at this time. We are all agreed that the child's first and most basic need is for a close and secure relationship with his mother. Now the extent to which this relationship has been established will determine when the child can turn, with the aid of this secure base in his relationship to her, towards wider experience.

Mrs. White (thoughtfully): The problem, then, seems to be to find the point at which the

mother-relationship and the nursery school can contribute their optimum in supplementary fashion. Can you tell us what *are* the child's emotional needs at, say, two, three, four, and five years?

Director: Yes, I think that Mrs. White expresses what we all work for. The nursery school is an extension and a supplement to a good home and not a substitute for it. We aim to meet the needs of the developing child and give scope and outlet to his new capacities for skill and knowledge and happy occupation. But I think I should let the psychologist answer your second question.

Psychologist: Well, anyhow, I'll try to outline the child's emotional situation at each age level, and perhaps our friend the Director will put in how the nursery school can help at each point, and in other directions as well?

Director: Agreed.

Psychologist: Let us focus our attention first on the two-year-olds. The child of two needs his relationship to his mother so overwhelmingly that he can only be happy away from her when he has developed a similar relation to someone else, for example, to a favourite teacher or helper at the

nursery school. He will not yet be able to tolerate the rivalry for her attention of a large number of other children. His feelings are very intense and passionate and he can have little understanding as yet of the real facts of the situations he has to meet in sharing his beloved adult. At this age anxiety—fear of loss, or sudden disappointments or absences—can dominate his whole world. And you know children of two are rarely secure in control of bladder and bowels, and more or less temporary breakdowns in cleanliness can only be expected in the first nursery period. It is important to understand that here, as in all early character education the child has made a change in his behaviour in order to please or gain the love of his mother or nurse. He has become clean out of love for his preferred adult, but he is not yet secure enough in control to withstand her sudden disappearances.

Mrs. White: Does this mean that the child will like his mother less when he has settled down at a nursery school?

Psychologist: That does not follow at all. His love and need for her changes as he himself develops, and as he grows older he is able, as one psychologist puts it, 'to spread his intense emotions out in a thinner layer over a wider population' and to develop really friendly and sociable relations with many people. But for the child of two the close relation with a grown-up is more important and he should only be sent to nursery school when the classes are very small, or when the mother can attend nursery school with the child for some time at first, until he can separate from her easily. What does the Director think the nursery school will then offer the two-year-old?

Director: Well, when these conditions can be fulfilled a child of two certainly may obtain great pleasure and satisfaction from playing alongside other children of similar or older age, but, as you say, he still demands close contact with his loved adult. But when he settles into the nursery life

he will delight in many activities, in mastering his own bodily mechanics, in all sorts of running, jumping, balancing, stair-climbing activities; he discovers space and speed and weights and, gains pleasure from perceiving and handling a variety of objects of many forms and colours and sizes and textures; and under the stimulus of play and companionship he begins to find tremendous pleasure in games with language and vocabulary and comprehension and gesture.

Mrs. White: I see. But does that mean that none of these satisfactions is of any avail if the child's basic need for his mother and security is interrupted or disturbed?

Psychologist: Not entirely. But I would say that if the child has shown that he is not ready to separate from his mother so early, or if the only available nursery school is under-staffed or ill-equipped, I would strongly advise the mother to delay sending her child until he is older—in some children certainly until they are over three. This will depend on whether the mother-relation has been fulfilled and will be able to make a continuing contribution in a wider world, or whether it has been disturbed in some way—through illness,

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perhaps, or separation, or because of this child's special needs. In such cases the attempt to instil into the child social virtues, like co-operation or taking turns, are likely to be doomed to failure and the child overwhelmed by his own hostile and jealous impulses towards others. There is a common phase in development, for example, when you will not be able to deter a child from hitting or biting another child by telling him it hurts the other child—because at this ruthless stage that is exactly what the child wants to do. About a year later the results will be very different because the child will have developed real sympathy and an understanding that the other child is a being like himself who suffers. At this stage, pity for the injured child from his favourite teacher will be an effective and subtle deterrent.

Director: Because of this development, the three-year-old is not as likely as the two-years child to express his emotional upsets in feeding and cleanliness difficulties.

Mrs. Green: Do you think, then, that children who still have feeding or tempers or other problems should not go to nursery school?

Director: On the contrary. All children go through difficult periods and very often all the child needs to overcome them is a happy active life and the opportunity for varied kinds of play with other children. He gains confidence and independence in active social life and his problems—unless they are very deep-seated—usually clear up fairly soon. But no group of young children is without its quota of the fears and tears and tempers which are usual in early childhood.

Mrs. White: And what would you say are the three-year-old's needs? Clarence will soon be three.

Psychologist: In the third year we have the period of what the Director called the 'very difficult' relation between mother and child. This is because the emotional conditions I have described persist in the third year, but for many reasons the child's defiance and urge to independence are stronger. Sometimes even his defiance and difficult behaviour are an indication that there is something wrong with his mother-relation and his security is menaced. His greatest need again is for the attention, protection and love of a warm personal relationship, and although at three he likes to be with other children, and especially older children, he still tends to regard children of his own age with hostile rivalry.

Director: Yes, it is easily observed that the three-year-old prefers solitary or parallel play rather than real group play. But he is still greatly fascinated by bodily and manipulative play and by mastering bodily skills with increasingly fine co-ordination and balance. He loves all the free activity and the large body movements, and at the same time he shows increasing fascination with language and vocabulary. This is a delightful age when reason and logic are born alongside of developing speech.

Mrs. White: But *why* is he still so unco-operative towards other children?

Psychologist: Because he has not yet had time to develop many social virtues! He still finds it extremely difficult to share his beloved grown-up with other children or adults, and he is very possessive towards his favourite toys. As his third year progresses, however, the child shows an increasing wish to play with other children, and at the same time, if his earlier mother-relationship has been satisfactory, he will show a greater urge to independence and towards working out his feelings and fantasies in dramatic play. At this point the nursery school with its varied personalities and equipment and freedom from the external pressures necessary in home life, will meet his need just when he turns away from being entirely dependent upon adults and wants to play with other children. It is in this free play that he will develop confidence in himself and control over his impulses and activities, and which will finally make him a social being.

Mrs. White: My husband was an only child himself and we can both see with Clarence that the only child or the child with only one or two brothers and sisters has not much opportunity at home to work out his feelings in dramatic play and games in this way. But isn't it the four-year-old who really can co-operate in games? Clarence is a long way from that.

Director: Yes, and I am sure that little Joanna has reached that stage, and that nursery school will give her scope for independent activities and self-assertion and the larger bodily movements that the healthy four-year-old delights in. She needs space and freedom for her physical play, and other children to share rich and vivid imaginative play. By the fourth and fifth years the child begins to want to know the causal relations between events, the difference between appearance and reality, and the reasons for adult

behaviour. He asks endless questions and loves to do everything the grown-ups do. His sense-discrimination and his powers of observation have advanced with his knowledge of the external world. The four-year-old, just as much as the fives, also loves nursery rhymes and repetitive jingles and songs, and he is proud of his increasing skill in manipulating and controlling small objects.

Psychologist: I hardly think we need stress, since they are so well-known, the wider and wider opportunities which school offers the child as he passes from four and five to six. From three onwards his vocabulary grows rapidly and with it his capacity for expressing his needs and wishes and experiences. At the same time his conscience becomes more independent and can be trusted in the absence of adults. He also develops skills and techniques in dealing with other children. He shows less suspicion and aggression towards others and is capable of high degrees of protectiveness, tenderness and helpfulness. Children at this stage are able to share toys and to play together in small groups in genuine co-operative play. The four-year-old is still very unstable in his group play, and common activities are not sustained for very long, and usually in groups of two or three only; but by five or six most children want to play in larger groups and show great individuality in taking different rôles. The child who has had this experience before compulsory schooling begins is in a very different position from the child who has not had his self-control and his positive attitude to other children strengthened by real experience of sharing together many activities and imaginative experiences.

Mrs. Green: May I ask one more question? Do you think it is a good time to send a child to nursery school when a new baby is expected in the family? I mean, wouldn't the play and companionship with others help him to accept that he is not the baby now?

Psychologist: This is a very important point and I am glad that you brought it up. The nursery school can help the child enormously in the big step that has to be taken in becoming 'big brother' or 'big sister', but it can also be a time fraught with dangers if the child feels neglected or thinks that the nursery is just a place where he is sent because Mummy has no time for him now that the new baby is born.

Director: I fully agree that two such important

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events in the child's life should not coincide if this can be avoided. It is usually possible, if the child is mature and old enough, to 'settle him in' well before the new baby comes; but if the child is younger and the transition a very big step for him, then it would surely be better to allow him to remain with mother until he has had time to accept the new baby. Father, by the way, can help a great deal at this point. I know one father, for example, who always takes the big boy for a walk or a game whenever he can, giving the child a feeling that his companionship is welcome.

Mrs. White: And what do you think about a child who has some basic disturbance—some inability to adjust to nursery life despite all attempts?

Psychologist: For such a child the nursery school may be all-important for his later development, but it may have to be delayed until a psychiatrist and perhaps psychological treatment have helped him to profit by this experience. In most cases such problems are *more* easily detected and remedied in the nursery school, and in any case he will have to make the adjustment to school life with more difficulty later if he is not helped now.

Director: We have not mentioned many other things that parents will want to take into account when deciding about a nursery school, such as how much space and freedom and play their child can have at home, whether he has brothers and sisters or playmates near at hand, the state of his physical health, whether the mother can be at home all day. Or in some cases one must consider the special facilities of a particular nursery school—for handicapped children perhaps.

Psychologist: Let us come back now to Joanna

and Tommy and Clarence. I think we can all agree that Joanna is ready for nursery school and probably was already ready at three years because she was so independent and advanced in her development. Little Tommy, perhaps, while he is still in the clinging stage and until he has got to know the new baby, will be happier with his mother, but he can slowly be prepared for enrolment and encouraged to join his sister's play and activities, so that in another six or nine months he may be begging to go to school. Clarence was probably too suddenly separated from his mother when, at two, he was at the height of his intense relation to her, and he may have feared that he was being sent away. Perhaps Mrs. White will be able to prepare him for a happier transition this time, or if his crying and unhappiness away from her persist the Child Guidance Clinic may be able to help before a decision is made.

Director: Our conclusions seem to be that at two years children are not likely to be ready for school unless they are extremely forward and mature; that at two and a half the transition

can be made in many cases, but the decision must rest on the child's state of development or special needs: that the majority of children are ready to profit by nursery school at three; but that in certain special cases they should not go until later still.

Psychologist: It would be interesting to hear opinions from countries where bold experimentation in early communal education has been carried on over some time. However, there now seems to be overwhelming evidence that young children cannot be mass-handled or mass-educated, but that only by education based on the love and leisure of warm human relationships in the earliest years can we hope to produce adults who are strong, friendly to each other, and non-egoistic.

Director: Perhaps we can look forward to a day when nursery school experience allied with steady home influences will be recognized as the right of every child, and given its proper place in both the social structure and the community's economy.

A RUSSIAN VILLAGE KINDERGARTEN

A. Kolesnikove and N. Savvina

WHEN a mother first sends one of her children to kindergarten she is often anxious and worried. How will they welcome him? How will he behave? Suppose he does not feel well? And what if he is naughtier than the others? Many such questions go through the mind of every loving mother, and this is perfectly understandable. Further, she will now have to reckon all the time with certain quite definite demands made upon her by the kindergarten. The teachers¹ will expect her to train her child to get up and go to bed at the proper time, to wash himself and come to the kindergarten looking neat and clean. They expect her to be even-tempered with the child at home and to buy him toys and books.

For the child, the transition from home to kindergarten is momentous. It obliges him to take his first steps in what is for him a new group-life. Here he will be expected to become accustomed to rules, to live in amity with other children, to pay attention and respect to teachers and all adults. Everything is new and strange to him in the first days, and sometimes for weeks and months.

A great deal is expected also from the teachers and all who work in the kindergarten, when they open their doors to the new child. Every child at all times needs a special individual approach, but this is particularly so in the first days. Each child needs to be known and understood and led into the common group-life. He must not be repelled by a careless word. We must find the way to his heart, discover his special gifts, his abilities and his shortcomings.

Here is an example: Some time ago a mother from a collective-farm came to our kindergarten, had a good look round and some talk, and then arranged to send her four-year-old son, Misha, the next day. When he arrived, the first to meet him was Nanny, the nurse-assistant. She took off his coat and led him into the warm play-room. Here was Klavdia Ilyinichna, the teacher, with the children. She took him by the hand, said good morning, and asked his name. Misha was silent. Klavdia Ilyinichna let him be and turned to the other children who were sitting at small tables waiting for dinner. 'Well, children, here's a new boy; be kind to him, and you'll take care not to upset him, won't you?' Immediately they asked, 'What's his name?' Some of the children knew

¹ Kindergarten ends and compulsory schooling begins at 8 in Soviet Russia.

him, and answered, 'That's Misha, he lives near us.' Frowning a little, Misha looked round and was silent. His freckled face reddened slightly. 'Come and sit here with us,' said one of the little girls, patting a chair, and he sat down among a bunch of three to four-year-olds.

Dinner began with soup and the children started on it eagerly. Only two did not touch their spoons—Misha and the four-year-old Seryozha opposite him, who had already been in the kindergarten for nearly a year. Klavdia Ilyinichna was unobtrusively watching the new-comer very attentively. She knew she must make it possible for Misha to feel at home in his new surroundings and that she would find people who would help him over this difficult moment. It was not by chance that Misha was sitting opposite Seryozha. She knew and relied on the latter's gift for making friends quickly with new-comers.

Seryozha smiled at Misha and said softly, 'Go on, eat.' Misha looked at him wide-eyed but did not touch his spoon. Then Seryozha got up and went round to Misha, gave him a friendly hug, and repeated affectionately, 'Eat, go on.' Misha took up his spoon—the ice was broken—Seryozha went back to his place. Within an hour the two were friends.

Her skill and her instinct with children helped Klavdia Ilyinichna time and time again in her work. She is learning more about children every day, but, not content with this, she reads educational journals and books on education and psychology, so increasing her practical skill.

A Day in the Kindergarten

It is a warm summer morning. The grown-ups were out early in the market-gardens, or in the fields, or cutting hay. Older children bring the younger ones hand-in-hand to the kindergarten. Klavdia encourages the older children to be kind and helpful to the younger ones, not only in the kindergarten, but at home and in the street. The little ones are aware of this affection towards them, and it helps them to become social and develops their independence. They get used to managing without adults when possible.

The kindergarten playground and plot is surrounded by a low fence, always in excellent repair. The wicket gate is kept shut. The children know that this is to keep the chickens out and to prevent dogs from running in and spoiling the flowers and vegetables. Marguerites, petunias

and other flowers grow on each side of the sandy path which leads from the gate to the kindergarten door. Every day the children stop and look at the flowers in pride and delight, for it was they themselves, with Klavdia's help, who sowed them as seed in boxes, tended them and planted them out-of-doors. There were so many young plants that they had plenty to spare for another kindergarten.

When the children see Klavdia Ilyinichna or the Head, Pelagueya Sergueyevna, or any others of the staff, they always rush up to them. Klavdia Ilyinichna always goes out into the playground to meet the children, notices whether they are clean and tidy, listens to all they have to say, and answers their innumerable questions. The Head is somewhere about, too, and when necessary goes to her teacher's help. 'Klavdia Ilyinichna, I've asked the barber to come to-day; Volodya and Zhenya need a hair-cut.' That done, the Head goes to the kitchen to see whether breakfast is ready.

As soon as they arrive in the kindergarten, everyone has something he wants to do. Some run to see how Ivan is getting on with building the veranda, others set to work in the sand-box, water the paths, remove dead flowers. When she has seen all the children in, Klavdia Ilyinichna

Some English contemporaries of the Soviet children.



takes the older ones for four or five minutes' morning exercises. They all enjoy this, and the younger ones enviously watch the older ones jumping, doing arm and leg movements, and so on. Next the children go into breakfast, after which comes the 'lesson'. Sometimes Klavdia reads them a story or a fairy-tale; she reads very well and they listen absorbedly. When reading is finished, the children are told of the plans for the day. 'Now you older ones can go and play by yourselves. I will play with the little ones.'

Good guidance and management by the teacher leads the children to become independent. They always find interesting play or work for themselves. Some of them are going to straighten and tie up tomato plants, others are weeding a flower-bed; skipping-ropes, balls, reins, are all in full use.

According to to-day's time-table, the second set 'lesson' for the older group is drawing. The children sit at their tables, each in his own place. The evening before Klavdia had cut paper for them, sharpened coloured pencils, and decided to ask the bigger ones to draw what they had seen at the poultry-farm which they visited yesterday. She tells the younger ones to draw anything they like. Everyone begins to draw. Klavdia watches them all carefully and gives help where it is needed. The little ones are shown how to hold a pencil, others are reminded how to sit, and many questions are asked and answered. When the 'lesson' is over, the children look at each other's drawings, criticize them, and then give them in.

Sometimes lessons take them further afield. For example, Klavdia Ilyinichna goes with the children to the collective-farm orchard to see whether the soft fruit is ripe for picking she goes off with the older group and leaves the younger ones with the Nanny.

The 'lessons' or set occupations are very varied. They last from twenty to thirty minutes for the older group and fifteen to twenty minutes for the younger ones. These occupations teach the children to be organized, help them to learn discipline, and train them in a social attitude. The character of collective-farm work and its life helps too. The kindergarten makes use of the round of farming activities, sowing, harrowing, hay-making, the gathering of berry-fruits, vegetables and seeds.

Feeling it is nearly dinner-time, one child runs

into the kitchen to look at the clock. It is time for the showers—a favourite part of the day. The children freshen themselves up, wash their hands thoroughly, dress, and sit down at the tables, which are set out on the clean, light veranda. They have had their fill of running about and playing, now they fall to eagerly, enjoying their dinner.

Afterwards all the children settle themselves on their beds for the afternoon rest, which is two hours for the youngest group and one and a half hours for the older children. The nicest and largest room is used as the bedroom. The timber walls are white from scrubbing, while the windows sparkle. Snow-white curtains provide shade from the sun when it is too hot, and on the window sills pots of hortensias and double geraniums add gaiety. The air is always fresh and clean; only in a snow-storm are the windows shut.

The older children have been taught to put away their own beds; the little ones still need help. Then they wash, have tea, and play begins again. Sometimes they all go off somewhere, mostly to the neighbouring meadow and here they gather flowers and run about. Their brown bodies and white hats gleam among the flowers. After the visit to the field comes supper and then home.

Klavdia Ilyinichna plans her work for a week ahead. She sets down the compulsory activities, play and 'lessons' in some detail and makes notes on each child. In practice, of course, each day's plan is flexible. Her written observations on the children prove very useful, especially her record of the questions they ask. She gives much thought to these, for to her they seem an indicator, a barometer, of the development of the whole group and of each individual child. As time goes on, the questions change and become more complex. It is important to answer children's questions correctly, simply, and within the child's easy comprehension. Klavdia Ilyinichna answers some questions briefly, but others lead to whole discussions for which she sometimes makes preparation: 'When the swallows come, where do they come from?' 'When the birds leave us and fly south, do they build nests there too?' 'What's the good of frogs—why mustn't we kill them?' 'What is rubber made of?'

Life in the kindergarten is so arranged that the children spend the greater part of the time in the

open air. A roof shelter serves them in rainy weather or when the sun is too hot. They run barefoot on the grass. A large tank has sun-warmed water for the showers. The regular pattern of daily life, good food, purposive play and occupations, and training in habits of hygiene all contribute to their physical development. Cleanliness in the kindergarten is a strict rule. The children wash their feet before the mid-day sleep, their hands before meals. Their hair is always nicely cut, their clothes are neat, and footwear is according to the weather. In warm weather they wear little shorts; when the sun gets stronger they put on hats; when it is cool, overalls or vests. The children have regular medical examinations; those who need them receive cod-liver oil and supplementary vitamins.

'It was the kindergarten which attracted me to the collective-farm,' said the University-trained stock specialist. 'When I worked in Moscow my little boy was always ailing. The work here is very important and interesting, but if there had not been such a good kindergarten I could not have worked so well for I should have been worried about my son.'

Every day in the kindergarten the children

watch the cook at work preparing food for them, look at the caretaker sawing wood, observe the maids and others at their work. Together with Klavdia Ilyinichna, they take part in varied duties, becoming accustomed to useful work. From the earliest moment the children are given tasks according to their strength.

As a matter of course the children learn about the different kinds of work on their collective-farm and about agricultural machines; Klavdia Ilyinichna took them to see the new tractor. In the kindergarten and at home everybody is talking about sowing. . . . 'We are going to start sowing soon,' she says, 'We will sow our large plot with poppies and other flowers, and plant out tomatoes. But if they're to grow well, the earth must be prepared. In the fields a tractor is used, but we will dig with spades.' The children listen attentively, making comments and asking questions.

Klavdia Ilyinichna's plan of work includes much oral expression by the children, describing a picture, retelling a story, etc. Very great importance is attached to good and correct speech since this helps to develop the child's thinking. The children know many poems and several of them

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read beautifully. They will enter school with a good vocabulary and the ability to describe clearly what they have seen or heard. The older children learn also to do simple sums.

Musical education plays a great part in the kindergarten. Music is an excellent training for self-discipline and for the development of hearing and a sense of rhythm; it forms the beginning of aesthetic education. The children are very fond of songs about their land, about Stalin, about their beloved Soviet Army, and during organized occupations, an excursion to the meadow or farm, or during free play they often sing the song of the stubborn goat, or the crested hen—short, lively songs with a simple tune. Songs sometimes give way to a march tune. The children stand up spontaneously, fall into line, and march, following the changes in time and rhythm. Misha, still very young, cannot keep time yet, but he will learn. The marching is over . . . the children sit down to rest . . . then they ask to dance—they are so full of life. They dance the 'Russian Dance' so joyfully that the cook comes out of the kitchen to watch.

Klavdia Ilyinichna has taught the children to make toys. Last year she collected pieces of wood, birch-bark, dried grasses. Many things can be made from such materials—little baskets, carpets, boats from pine-bark, and even dolls. Modelling is a regular activity. Sometimes the older ones are given a subject, but usually they themselves decide what to make. A little while ago they were asked to make cucumbers. Soon from all sides came 'Does mine look like one? . . . and mine? . . . and mine?' In the next modelling period the cucumbers will be painted green and then they will discuss the merits of each one.

We may rest assured that the kindergarten is of great help to the family, the school, and the State in bringing up a healthy, happy generation of young Soviet citizens. A happy childhood, such as few children had thirty years ago, has been assured to all our children in town and village.

This is an extract from a pamphlet published for Russian teachers and sent to us through the kindness of Mrs. Beatrice King, who helped us with the translation.

A NEW TASK FOR MIDWIVES

Hilde Ries, S.C.M.

WHEN I come to visit my future patients antenatally, to make friends with them and to establish a feeling of security and confidence for the tribulations of labour, I am always interested to notice the reaction of other children in the home to my coming. Even with a careful and very friendly approach to these children of two, three, four, even up to eight years of age, I used to be startled at the shyness, not to say mistrust, with which most of them greeted me. Mothers are always very quick to explain that 'the child is shy of strangers' or 'they are afraid of a uniform ever since they have been in hospital' and the like. One has to use one's discretion not to comment rashly on this shyness, nor on the mother's haste to explain it away. Once I feel that confidence has been established and that I am dealing with an intelligent and reasonable mother, I begin to ask her casually about the other children. Have they been told about the coming baby? What did they say? Do they know the baby is living and growing inside her and are they allowed to take part and

interest in this marvel of nature? Does she, for instance, let them feel the movements of the foetus in utero, so that it becomes already 'their' baby as well as mother's?

The children usually seem to know that a brother or sister is expected, take an active part in preparations and have their own hopes as to the sex of the newcomer. I have known cases though where parents were lacking in courage to mention the fact of a new arrival to an only child, even of advanced age, especially to boys. Frequently children of three to about five years who have been told nothing, remark that 'Mummy is getting terribly fat!' But I have never heard a mother use such an opportunity to tell the child the truth. Often this is the moment that she dreads and she either disregards the remark or uses all sorts of tricks to distract the child's mind.

Examples. An eight-years-old boy who was told to save up farthings to buy the baby at the Clinic, said to a neighbour: 'I know you don't buy babies, but Mummy is daft, poor thing.'

A girl of six years had also been told that her mother goes to the Clinic to pay in for the babe. Unfortunately, the infant was a stillborn hydrocephalus and the sister was told that it was really better for the baby as it would never have been normal and happy. Silence . . . and then she said, rather subdued, 'Couldn't they have found you a better baby after all you've paid in?'

Another six-years-old girl fought very shy of me, ran away, did not wish to see the baby bathed, and would not greet me in the street. In spite of her mother's reproaches, her attitude did not change. Now, after weeks, the mother who is very attached to me tells me that her daughter talks of me a lot and in a very admiring way. To my mind, her repeated mentions of me only hide her anxiety at loss of confidence in her parents and is, in reality, unformed enquiries as to what has really happened. Unfortunately, her mother, who listens to me with much belief, cannot bring herself to a frank and matter-of-fact talk with her daughter.

It is still rare for a mother to talk matter-of-factly and naturally to her child about the wonder of birth. Those who do have themselves been brought up reasonably in that respect.

Example. A boy, only two years and nine months old at the beginning of his mother's pregnancy, was told by his very reasonable parents that a baby sister or brother was growing in Mummy's tummy. His interest and care were an endless source of pleasure to his parents. 'Mummy, be careful you don't fall and break little sister!' 'Mummy, have a chair' or 'Let me carry your bag.' 'Mummy, it is dark inside you, isn't it? Can baby switch on a light?' He received me with unperturbed cheerfulness and when his mother had to go to hospital instead of home-delivery as planned he was not in the least troubled or anxious. Three weeks after the return of mother and baby, after he had drunk a glass of milk, he asked: 'If I drink my milk like a good boy, will I then be able to feed the baby?' This, too, was explained to him in a very frank and natural way (I happened to be present at that occurrence). He really loves his sister and is proud that she sleeps in his room, where the carrier-cot has been put into his old cot whilst he now has a real bed. It is to be mentioned that he, too, shows little fits of jealousy—towards his grandparents in a slightly aggressive way. And his anxiety is expressed in questions like: 'Did



Tena, two years, and Jeffrey, eight weeks.

you miss me, Mummy? I don't mean whilst you were in hospital to have the baby, but this morning?' But there is that easy comfort of confidence in his parents' assurances, and he is contented to know that the baby is father's little darling while he remains daddy's pal or mate.

I have tried to urge mothers to remember how they themselves first learnt about sex and child-birth. They often say that it caused them misgivings and distress—yet they cannot bring themselves to help their children to a better way of understanding. And why not? Because even many good mothers just have not the means of overcoming their traditional inhibition to teach on one of the most delicate subjects without fear of unpleasant questions on the child's part.

This, I think, should be the great task in midwifery: To teach mothers a free and natural attitude towards illuminating children on the growth and birth of a baby. And what better opportunity could arise than the coming event?

Fathers are rather outside the scope of this article, but I would like to make one or two points about them: On the whole husbands are as reticent as their wives, or at any rate are accustomed to leave all discussion of sex with their children to women. This may be partly because children do not usually repeat their questions to their fathers if they have had unsatisfactory answers, fairy-tales and hush-ups from their mothers. On the other hand, working-class husbands and fathers take a very great interest in their children and homes. It is quite touching to see them 'enjoy their holidays' during their wives' lying-in period. They cook, clean,



Rodney, three-and-a-half years, and his sister, six weeks.

shop, and bath the children. Some of them love to watch the first bath of the newborn and show great interest in all one can explain to them. I know one eight-year-old boy who told his father that he knew about a baby's birth and asked him to tell him more about it. The mother had been shy, but her husband stood his ground firmly and explained the facts to the boy. After that, the child was very 'feeling' and considerate towards his mother and was not unduly disturbed when she had to go to hospital because of a premature birth.

What is the men's attitude likely to be if and when mothers receive instruction at the Ante-Natal Clinics? I suppose they would talk it over with their wives, maybe argue the point and, on the whole, leave it to them. Should the public show increased signs of interest, time will prove how fathers can be encouraged to take part in such talks.

Now the next stage of the story. The babe is on its way. Unless the children in the house have been taken over by a neighbour or another member of the family or, in rarer cases, enjoy a deep and undisturbed sleep, one finds time and again that they sit up all night surrounded by anxious grandmothers, fathers, neighbours. Small children are very sensitive, and they often refuse to go to sleep or wake up continuously if

they realize that all is not well with their Mummy. All the goings-on, the mother's groaning or crying, must, of necessity, be a very upsetting experience for any child.

All is not joy and happiness over the arrival of the brother or sister once the baby is born. There is the mysterious fact that Mummy stays in bed . . . there is the coming and going of the nurse when, for a short while, they have to leave the room. (I always call them back for the baby's toilet.) Worse still in some cases, a doctor comes with a bag (for suturing) . . . let alone the pangs of jealousy and fears of loss of Mummy's love! A five-year-old girl, who was apparently gleaming with joy over her sister's arrival, cried desperately for hours after the doctor's appearance. All her brave concealing of anxieties seemed to break down when that happened. Another girl of two-and-a-half years never left her mother's bedside and we had a job to persuade her to go into another room during the patient's toilet. One evening we thought she had left the room with her father when suddenly I saw a little hand clutching the wardrobe door, feeling its way out. Grandma dashed to the wardrobe, very angry, to find that the child had made a pool there, though she had long been 'dry'.

These typical symptoms of jealousy and fear should be made clear to all mothers, partly as a natural phase that will wear off, partly as a consequence of deep and mystified ignorance. Much patience, affection and wisdom is needed at first to help children overcome such conflicts. I try to encourage parents to let the children have a share in the nursing of the baby. After the baby's bath, watched with great interest, I always let them hold the infant for a few moments, explain why I'm there, and answer their questions, usually unspoken, about the navel cord, the difference between boys and girls, why we use the frightening face-masks, and so on.

I WOULD like to suggest that Antenatal Clinics should introduce regular talks to mothers on the ways of telling their children about the growth and birth of a baby. I should like mothers to be helped to see the harmful effects it may have on some children if they are left to struggle alone with all that this event evokes in them—their loss of confidence in their parents once they have come to realize that they have not told them the truth, are hiding facts, are lacking in courage.

Mothers believe quite readily that jealousy and fear can be lessened and misgivings can be dissolved through frankness and through being allowed to take an active part even during pregnancy, and through patience and redoubled tokens of love. The stupid and very common tale that 'nurses carry the babies in their bags and will take them away again if the other children are naughty' should be stopped once and for all!

All sorts of objections are made to such a scheme: mothers won't attend . . . midwives would not want to speak from a platform . . . mothers would resent interference with the upbringing of their own children.

My answers are: (1) It will take time and

patience to get mothers interested and confident. (2) It goes without saying that such talks should be given by persons well versed in psychology and educational method, and most midwives are too young or too ignorant of psychological facts and necessities. (3) I would not dream of interfering with the mother's dealings with her child, but, in view of their own faulty upbringing in this matter and of all the turmoil it aroused in them, mothers do need some help in finding the right way.

As I see it, much could be done to reduce mental distress in childhood and adolescence if this 'missing link' in their upbringing were supplied to help mothers in their task of rearing children.

Editorial Note.—This paper is an extract from the fourth and concluding chapter of *Introduction to Psycho-analysis for Teachers*, by Anna Freud, translated by Barbara Low (George Allen & Unwin, Ltd., 5/-) and reproduced by kind permission of Miss Freud and her publishers. It is reviewed on page 244.

This book was first published in German in 1930, under the title 'Einführung in die Psychoanalyse für Pädagogen', and the lectures it contains were given to workers in Play Centres in Vienna—perhaps the first civic recognition of the help psycho-analysis can give in the practical problems of child nurture. Owing to the date of its appearance, it treats of conditions which no longer obtain to-day. We have now a pedagogical psychology which has made some headway in a few Training Colleges and which is in full use in a number of private training schemes for workers with children.

THE RELATION BETWEEN PSYCHO-ANALYSIS AND PEDAGOGY

I SHOULD like to put before you three characteristic viewpoints of psycho-analysis which should have practical application to your work.

The first of these ideas is concerned with the division of time. Psycho-analysis distinguishes three different periods in the life of the child: early childhood up to about the end of the fifth year; the latency period to the beginning of the pre-puberty stage about the eleventh, twelfth or thirteenth year; and puberty which leads into adult life. In each period there is a different emotional reaction of the child to those around him, and a different stage of instinctual development, each of which is normal and characteristic. A special attribute of the child, or his method of reaction, cannot therefore be judged without reference to the specific period of his life. An act of instinctive cruelty or shamelessness, for example, which belongs to the early period and

to puberty will cause anxiety to the observer if it occurs in the latency period, and if found in adult life will have, perhaps, to be judged as a perversity. The strong link with the parents, which is natural and desirable in the first period and in the latency period, is a sign of retarded development if it still exists at the end of puberty. The strong urge to rebel and to have inner freedom which in puberty facilitates the emergence into normal adult life may be regarded as an obstacle to the right development of the ego in earliest childhood or in the latency period.

The second aspect is connected with the inner growth of the childish personality. You have probably up till now pictured to yourself the child with whom you have to deal as a homogeneous being, and consequently have not been able to explain the difference between what he wants to do and what he is able to do, the clash between his intentions and his actions. The

psycho-analytic conception shows you the personality of the child as of a threefold nature, consisting of the instinctual life, the ego, and the super-ego, which is derived from the relationship with his parents. The contradictions in his behaviour are to be explained, therefore, when you learn to recognize behind his different reactions that part of his being which at this particular moment predominates.

The third principle is concerned with the interaction between these divisions of the childish personality; we must not imagine this to be a peaceful process, but rather a conflict. The issue of such a duel, for example, between the ego of the child and an instinctive wish he knows to be undesirable depends upon the relative strength of the libido at the disposal of the instinctive impulses compared with the energy of the repressing force derived from the super-ego.

But I fear, indeed, that these three principles for practical application which I have put briefly before you do not give you all that you hoped to get from psycho-analysis in the way of help for your work. Probably you seek practical advice which will be a guidance to you rather than an

extension of your theoretical knowledge. You want to know for certain which methods of education are the most to be recommended which must be absolutely avoided if you do not want to imperil the child's whole development. Above all, you want to know whether we shall continue with more education, or give less than we have in the past.

In answer to the last question it should be said that psycho-analysis, whenever it has come into contact with pedagogy, has always expressed the wish to limit disciplinary demands on the child. Psycho-analysis has brought before us the quite definite danger arising from such education. You have learnt how the child is forced to fulfil the demands of the adult world around him. You know that he conquers his first great emotional attachments by identification with the beloved and feared adults. He escapes from their external influence, but meanwhile establishes a court of judgment within, modelled on the authority of those beings, which continues to maintain this influence within him. This incorporation of the parent-figures is the dangerous step. When this takes place the prohibitions and demands become

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fixed and unchangeable. In place of living beings they become an historical background which is incapable of adapting itself to progressive external changes. In reality the parent-figures would be influenced by reason in their conduct and would be accessible to the claims of a new situation. Naturally they would be prepared to concede to the thirty-year-old man what was forbidden to the three-year-old child. But that part of the ego which has been formed from the demands and standards of the parents remains inexorable.

The following examples are given to elucidate these points. I know a boy who was extremely fond of dainties in his earliest years. As his passion for dainties was too great to be satisfied by legitimate means, he hit upon all kinds of unlawful expedients and dodges in order to procure sweets, spent all the money he possessed upon them and was not too particular as to how he procured more. Education was called upon to act; the boy was forbidden sweets and his passionate devotion to his mother who had interfered with his pleasure gave special emphasis to the prohibition. His extreme fondness for dainties disappeared, to the great satisfaction of his elders. Yet to-day this lad, now an adolescent who has plenty of money at his disposal and the freedom to buy up all the sweetmeats of the Viennese confectionery shops, is not able to eat a piece of chocolate without blushing furiously. Everybody who observes him is at once certain that he is doing something forbidden—that he is eating things bought with stolen money. You notice that the restrictions imposed upon him earlier have not automatically yielded to the changed situation.

* * *

Or take another case. A tiny little girl develops an extreme pleasure in her naked body, shows herself naked to her brothers and sisters, and delights in running through the rooms stark naked before she goes to bed. Education steps in and again with success. The little girl now makes a very great effort to suppress this desire. The result is an intense feeling of modesty that continues in later life. When the question of choosing a career arises somebody suggests an occupation which would necessitate sharing a room with companions. She unhesitatingly states that this career is not for her. Behind the rational motive the fear is ultimately revealed that she will have

to undress before the others. The question of qualification or preference for the career is of no consequence compared with the strength of the prohibition carried over from childhood.

The psycho-analyst who is engaged in his therapeutic work of 'resolving' such inhibitions and disturbances in development certainly learns to know education from its worst side. Here, he feels, they have been shooting at sparrows with cannon balls! Would it not have been better perhaps to have given somewhat less value to decorum and convention in these . . . two nurseries and to have let the first child be greedy and the second . . . run about naked? . . . Would these childish gratifications really have had any important adverse effect as compared with the damage wrought by a so-called 'good up-bringing'? Compare them with the division which is thus introduced into the childish personality; the way in which one part of him is incited against another; see how the capacity to love is diminished and the child grows up incapable, perhaps, of enjoyment and of accomplishing his life-work. The analyst to whom all this is apparent resolves, so far as he is concerned, not to aid such an education, but to leave his own children free rather than to educate in this way. He would rather risk the chance of their being somewhat uncontrolled in the end instead of forcing on them from the outset such a crippling of their individuality.

But you are, I feel sure, shocked at the one-sidedness of my views. It is high time to change the standpoint. Education appears to us in another light when we have another aim in view—for example, when it is concerned with the delinquent child, such as August Aichhorn deals with in his book *Wayward Youth*.

The delinquent child, says Aichhorn, refuses to take his place in Society. He cannot succeed in controlling his instinctive impulses; he cannot divert enough energy from his sexual instincts to employ them for purposes more highly esteemed by Society. He refuses, therefore, to submit to the restrictions which are binding on the society in which he lives, and equally withdraws from any participation in its life and work. No one who has had to do with this type of child in an educational or psycho-analytical connection can fail to regret that in his childhood there has been no force which succeeded in restricting from without his instinctual life, so that these external

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checks would have been gradually transformed into inner restrictions.

Here follow two examples of over-indulged children and their dis-social development.—Ed.

The task of a pedagogy based upon analytic data is to . . . allow to each stage in the child's life the right proportion of instinct-gratification and instinct-restriction. . . . For the present no analytical pedagogy exists. We have only as yet individual educators who are interested in this work, and having been analysed themselves they now seek to apply to the education of children the understanding that psycho-analysis has brought to them on their own instinctual life. It will be a long time before theory and practice are complete and can be recommended for general use.

But in spite of this you ought not to say that psycho-analysis has done nothing beyond giving indications as to the future. . . . I maintain that even to-day psycho-analysis does three things for pedagogics. In the first place it is well qualified to offer a criticism of existing educational methods. In the second place, the teacher's knowledge of human beings is extended, and his understanding of the complicated relations between the child and the educator is sharpened by psycho-analysis, which gives us a scientific theory of the instincts, of the Unconscious and of the Libido. Finally, as a method of practical treatment, in the analysis of children, it endeavours to repair the injuries which are inflicted upon the child during the processes of education.

The following example illustrates the second point, *i.e.* it explains the pedagogical situation by means of the unconscious background of the conscious behaviour.

An excellent woman teacher began her career in her eighteenth year when, in consequence of unhappy family circumstances, she left home to

take a post as governess to three boys. The second boy presented a serious educational problem. He was backward in his lessons and appeared very timid, reserved and dull ; he played a subordinate part in the family, and in contrast to his two gifted and attractive brothers was constantly pushed into the background. The teacher devoted all her efforts and interest to this boy, and in a comparatively short time had obtained a wonderful success.

The boy grew very fond of her, and was more devoted to her than he had ever been to anybody before, and became frank and friendly in his ways. His interest in lessons increased, and by her efforts she succeeded in teaching him in one year the subjects laid down for two years, and thus he was no longer behind in his work. The parents were now proud of this child, whom until then they had treated with but slight affection ; they took much more trouble about him, and his relations to them and also to his brothers improved, until the little boy was finally accepted as a most valued member of the family circle. Thereupon an unexpected difficulty arose. The teacher to whom the success was entirely due began now on her side to have trouble with the boy. She no longer gave him any love, and could not get on with him. Finally, she left the house where she was greatly appreciated, on account of the very child who had been in the beginning the centre of attraction to her.

The psycho-analytic treatment which she underwent nearly fifteen years later, as part of her further professional training, revealed to her the true facts of the case. In her own home, as a child, she had, with more or less justification, imagined herself the unloved child—the same position in which she had actually found the second boy when she began her work with him. On the ground of similar slighting treatment she had seen herself in this boy, and had identified herself with him. All the love and care which she had lavished upon him meant that she was really saying to herself : 'That is the way I ought to have been treated to make something out of me'. Success, when it came, destroyed this identification. It made the pupil an independent being who could no longer be identified with her own life. The hostile feelings towards him arose from envy ; she could not help grudging him the success which she herself had never attained.

You will say, perhaps, it was a good thing that

this teacher, when she dealt with her pupil, had not yet been analysed; otherwise we should have lost a fine educational success. But I feel that these educational successes are too dearly bought. They are paid for by the failures with those children who are not fortunate enough to reveal symptoms of suffering which remind the teacher of her own childhood and so make sympathy with them possible for her. I hold we are right in demanding that the teacher or educator should have learnt to know and to control his own conflicts before he begins his educational work. If this is not so, the pupils merely serve as more or less suitable material on which to abreact his own unconscious and unsolved difficulties.

BUT, in addition, the manifest behaviour of the child is very seldom sufficient ground for a correct judgment. . . . The following notes . . . were dictated by a boy as the first chapter of an extensive book. As is so often the case with children, it remained a fragment.

'Here, you grown-up people, listen to me, if you want to know something! Don't be too cocky and imagine that children can't do everything that grown-up people do. But they can do most of what you do. But children will never obey if you order them about like this, for example: "Now, go and undress, quick's the word, get along." Then they will never undress, don't you believe it. But when you speak nicely, then they will do it at once. You think you can do all you want to do, but don't imagine any such thing. And don't ever say: "You must do this, you must do that!" No one "must" do things, neither therefore "must" children do things. You think children "must" wash themselves. Certainly not. Then you say, "But if you don't wash, everybody will say Oh fie, how dirty he is! and so you must wash yourself." No, he "musn't", but he does wash, so that people won't call him dirty.

'When you tell children what they are to do that's enough, and don't tell them so much about how they are to do it, for they do what they think right, just as you do. And don't always say to them, "You mustn't buy such and such a thing," for if they pay for it themselves they can buy what they like. Don't always say to children, "You can't do that!" For they can do many things better than you, and you won't ever believe it, and afterwards you are astonished. Don't always talk so much; let the children sometimes get a word in!'

Now, suppose these written remarks were found in a school and taken to the head master. He would say to himself that this was a dangerous boy whom one must keep one's eye on. From further enquiry he would find out still more serious things about him. The boy was in the habit of making blasphemous remarks about God; he described the priests in language that can scarcely be repeated; he strongly urged his

companions not to put up with any interference, and indeed he even planned to go into the Zoological Gardens and set free the animals whom he regarded as wrongfully imprisoned there. Now a conservative teacher of the old school would say: The rebellious spirit of this boy must be broken by some means or other before it is too late and he has become a serious menace to Society. A modern educator, on the contrary, would have the highest hopes of this child's future, and would expect to see in him a future leader and liberator of the masses.

I must tell you that both teachers would be wrong, and all methods of training which they might base upon their knowledge of the manifest situation would be harmful and false. The eight-year-old boy is a harmless little coward, who is in terror when a dog barks at him, who is frightened to go along the dark passage in the evening and certainly would not be capable of injuring a fly. His rebellious sayings come about in the following way. His early passionate emotional relations, accompanied by an intense pre-occupation with his penis, were destroyed as the result of education and of medical treatment from which he experienced severe shock. As a safeguard against new temptations there remained an immense fear, that of being punished on the guilty part of his body, the fear which psycho-analysis names 'Castration-fear'. This fear caused him now to deny any kind of authority. When anybody has power, he says to himself, then he has the power to punish me. Consequently every possibility of a heavenly or earthly ruler must be removed from the world. The greater his fear of temptation the more he seeks to drown it by his quite harmless attacks on those in authority. This noisy method of protecting himself is, moreover, not his only one. Although he acts the part of an atheist, he kneels down in the evening and prays, secretly impelled by fear. He thinks: 'There is indeed no God. But perhaps after all there might be one, and then it would be a good thing, in any case, to behave properly to Him.' Now I take it this boy will neither become a menace to society nor a liberator of the masses. What he needs is indeed neither admiration of his efforts nor harshness and restrictions, but only—by some means or other—an abatement of his fear which will enable him, released now from his neurotic way of living, to obtain later on the capacity for enjoyment and work. . . .

BOOK REVIEWS

Introduction to Psycho-analysis for Teachers. Anna Freud.
Translated by Barbara Low. (Allen and Unwin. Price 5/-).

This is a new edition of a book already widely known in this country from the time of its first translation into English in 1931. That it has been unobtainable for so long has been a matter for great regret, as few authors since have understood so well the teacher's need for psychological guidance of the profoundest kind, and yet been able to address themselves so immediately to those ways of thinking about children and their problems which are a bond between teachers with a common experience of the classroom.

The book contains four lectures delivered at the Children's Centre at Vienna, on Infantile Amnesia and the Oedipus Complex, the Infantile Instinctual Life, the Latency Period, and the Relation between Psycho-analysis and Pedagogy. The lectures open with an appreciation of the difficulty, eager and skilled as the teacher is in observing and reporting on children in her care, of understanding intricate characters, already fully formed even at the nursery stage. By this time children are as unwilling and as unable as any adult to give a clue to the experiences which have made them what they are, and except for a few fragmentary and seemingly unimportant recollections, can recall so little of the eventful early years. 'It is just exactly this obscurity clouding the first years of life, and the obstacles standing in the way of all efforts to get a direct elucidation, that would make the psycho-analyst suspect that something of importance was hidden here. In the same way a burglar would conclude from a specially elaborate safety lock—that his efforts would be well rewarded; people scarcely take so much trouble to lock up something worthless.' What psycho-analysis has discovered, by breaking through this purposeful barrier of forgetting, forms the subject of the first lecture. The child's tender, all-absorbing first relation to his mother, shattered in the second year by the rude realization of her relation to the other siblings and his father, the unleashing of primitive jealousy and the wish to rid himself of his rivals, the terrible conflicts of hating the children the mother loves, and even more of hating the father the child himself admires and needs so much, are described with a vivid directness which seems to owe much to careful observation of children as well as to the clinician's experience in reviewing the

ravages of these same conflicts when transferred to later experiences in adult life. For these forgotten conflicts continue to repeat themselves in action and feeling in all the new circumstances of life—first of all, of course, in school life, with teacher and pupils playing the parts of parents and siblings. Repetitive activity becomes a substitute for remembering. 'There is in the child a compulsion to repeat in later life the pattern of his earlier love and hate, rebellion and submission, disloyalty and loyalty. It is obvious that the child must very often re-interpret or misunderstand the real actual situation and has to distort it in all sorts of ways in order to make such an emotional transference at all possible.'

In the second lecture we are taken further behind the barrier into the forgotten region of the child's earliest instinctual reactions—to the greed and impatience for food of the suckling period, the pleasure in body products before cleanliness training, and, as these pleasures are slowly given up, to the final emergence of interest and curiosity in the child's own and other people's bodies, and of the sexual games which arise from this. To those who would deny these stages the force of positive pleasurable desires, and would attribute such behaviour entirely to childish lack of understanding, the author points out how any one stage may become a stopping place in development, when the obstacles to normal growth prove too great; the full growth of the adult may then be arrested at one of the earlier periods resulting in perverse adult sexual behaviour, and the perverse character which is typical of children at these stages. How ill-informed education can contribute to such arrests is one of the most interesting sections of the book.

By six or seven, the beginning of the latency period, the child having learned to control himself in many ways, presents a much more civilized picture. Further, the flood of infantile instinct subsides about this time. Freed from this great weight of internal conflict, the child is now able to make a wide and intensive acquaintance with the world outside himself. After the flood-time of infancy, he can work to build up the controlling forces of his character, fortifying himself by knowledge and experience in his relation to the real world beyond himself. The next rising of instinctual forces in the flood-time of adolescence will not then find him again so unprepared. In these new wide relationships, he detaches himself from the early intense family situation, with its history of

painful conflict, keeping as its most precious residue an inner ideal of behaviour, to steer him clear in the future of so painful a repetition of his early rebellious attempts. The story of the building of this ideal, and the ways in which the teacher may ally herself with it to ensure a victory for education, both with individuals and groups, forms the subject of the third lecture.

In the final lecture (extracts from which are published above) the author takes the cases of a number of children who have been the subjects of her clinical investigation, and demonstrates the diversity of inner ideals resulting from these early experiences—some whose later behaviour was crippled by an intense and misleading conscientiousness, which as effectually cut them off from the real world as did the entire lack of such qualities in the cases she describes as 'neglected' in infancy, and therefore still dominated by anti-social wishes. In the former cases, she feels the educators 'have been shooting at sparrows with cannon balls', while the latter have escaped the effects of education at the cost of arrested development.

There is a final fascinating section on the ideals of the teacher herself, originating not otherwise than those of the children in her care, and interweaving themselves as subtly and curiously in her teaching experiences.

This is a book written in a style and manner which is as much a contribution to teaching relationships as is the subject matter with which it deals. The author, once a classroom teacher herself, does not minimize either the difficulties of being an educator or the arduousness of the task. Nevertheless she presents the profound implications of psycho-analytic knowledge simply, with diverse and vivid illustrations from experiences with children whom you can readily recognize. Here is no shooting with cannon balls, and yet no easy palliation of a difficult problem. Teachers of children at all stages will gain courage at finding their difficulties so well understood, and a wealth of essential scientific help in tackling them

Ruth Thomas

Freedom Pamphlets. (Published by the Anti-Defamation League of B'nai Brith, 212 Fifth Avenue, New York, 10, N.Y. Price 20 cents each).

These are books that matter—to society and to the individual. Society cannot be healthy unless it is made up of healthy-minded individuals, and those individuals must be integrated

in the life of the society itself. This series of Freedom Pamphlets is designed to help us to understand how the healthy society can be achieved.

Danger in Discord, by Oscar and Mary F. Handlin, is an historical survey of the origins and growth of antisemitism in the United States of America. Contrasted with Europe, where there has been a centuries-old tradition of hostility towards Jews, antisemitism in America is seen as a direct product of racist theories first propounded to justify the Southern attitude towards negroes. Later, economic arguments were brought to reinforce theories of racial inferiority, and in the twentieth century, insecurity and depression encouraged the spread of 'scapegoating'.

'Scapegoating' is more fully examined in the second pamphlet, *A B C's of Scapegoating* by Gordon W. Allport. Scapegoating, as defined by Mr. Allport, is the last phase in a sequence of predilection, prejudice, and discrimination. Predilection—a liking or preference for one thing or one person rather than another—is both natural and inevitable. Prejudice is the real beginning of scapegoating. Prejudice is not innate—but how few of us can be immune from the frightening list of personal characteristics or external influences that so directly lead to prejudice! Can *anyone* escape?

Perhaps the most helpful of the three pamphlets is *The Responsibility is Ours* by Bonaro W. Overstreet. This deals primarily with the individual. The responsibility is to be a *whole* person, and to use our opportunities to exercise a wholesome influence. It is a responsibility we cannot shirk, because in every situation where we are in contact with our fellows—in other words almost all the day and every day—we are willy-nilly exerting *some* sort of influence, for good or for bad. Mrs. Overstreet suggests some of the attitudes of mind and principles of action which we can cultivate to lead to our own inner satisfaction and to the well-being of others.

D. Wallace Bell

The Annual Register for 1948.

Ed. Ivion S. Macadam, C.B.E.,
M.V.O. (Longmans. 42/-).

A conscientious Crusoe could, by reading the relevant volumes of *The Annual Register*, make up in a few hours for years of missed newspapers. He would see who had died and when; the progress (or regress) of world affairs; the advances in science since his shipwreck, the oscillations of artistic fashion, and the establishment of fresh legal precedents. He would

learn a great deal more. The editors cast their net wide—in the index of this 1948 volume, for example, he would find *Bach Choir* followed by *Bacon ration* and *Bahamas*, *The*. Crusoe would re-enter civilized society not merely adequately, but terrifyingly equipped for intellectual conversation. For, if there is one thing which strikes the stay-at-home reader of this *Register*, it is the number of events in 1948 which he has now completely forgotten, although (flattered by his daily newspaper) he was convinced that he knew all about them at the time. Cross-examined by Crusoe on the books he might have read and the plays he should have seen, he would make a poor showing—whereas Crusoe would have authors, titles, publishers, dates, theatres, and approximate lengths of run at his sunburnt fingertips. When it came to the naming of Element No. 61, the text of our treaty with Transjordan, or the case of *Shelley v. London County Council*, Crusoe's conversational advantage would be crushing.

The Annual Register may, indeed, be published not so much for the benefit of returned castaways as for that of normal, weak-memored folk, bogged down in their writing or teaching for want of some elusive fact. As a reference book, as up to date as

anything in stiff covers can be nowadays, the *Register* is invaluable wherever informed discussion is cultivated. It costs a lot of money, but, with a Sixth Form worth its salt, a big bite out of the library fund is worth while.

It is also, of course, much more than a reference book. Though only a print-starved Crusoe would sit down to read it through, its several sections, taken as preferred, are both appetising and digestible. Summarised, objective facts are spiced with comment. 'Whereas sound-broadcasting' (we read) 'had done so much to cultivate the musical taste of the millions, television was as yet performing no comparable function for the public's visual taste.' Reference to the list of contributors shows that these are the words of W. E. Williams, and that the other arts are covered by such critics as W. A. Darlington, B. Ifor Evans, Mary Glasgow, Dyneley Hussey and John Rothenstein. Equally eminent authorities deal with home and foreign affairs, finance, economics, and the other sections. The advisory board is nominated by such bodies as the Arts Council, the British Association, and the Royal Institute of International Affairs, whose Director-General serves as editor-in-chief. The degree of impartiality can be gauged accordingly.

Geoffrey Trease



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Probation and Re-Education.

Elizabeth Glover. (Routledge & Kegan Paul. 12/6.)

When, in *Love's Labour's Lost*, Rosaline despatches Berowne to 'jest a twelvemonth in a hospital' (surely a very early reference to voluntary social service) she tells him

'A jest's prosperity lies in the ear

Of him that hears it, never in the tongue

Of him that makes it.'

Change 'jest' for 'service' and Miss Glover, in this book, makes the point exactly, she insists so much upon the right approach, the care to understand idiom and atmosphere, the inevitability of gradualness—one of the case histories which she quotes typifies the slow rate of progress which really fundamental change usually takes. She acknowledges the situations that cannot be cured, and tries to build something around them. Moreover, she states that 'the theme of this book is that for effective treatment the Officer . . . should . . . find emotional satisfaction for his probationers on deeper levels. . . .' The probationer is helped by being found other interests such as hobbies, clubs; sometimes he is given a new suit, persuaded to eat better food, given driving lessons, or put into a Hostel; but, above all, given the friendship of the Officer. Had this book been called, as well it might, *A Study in the Art of Friendship* it would still be within the terms of reference laid down by the Probation Act of 1907. It is nice to think that for forty years the Probation Officer has been instructed by the Act to 'advise, assist and befriend' the offender.

Rhoda Dawson

Junior Bookshelf

How disconcerting it is to find the top boys and girls falling down in their examinations while the less spectacular ranks emerge with comparatively flying colours! So do I feel over this batch of books for boys and girls, in which two established favourites, Miss Noel Streatfeild and Mr. Geoffery Trease, by no means carry off the prizes. Geoffery Trease's *Fortune My Foe* (Methuen, 8/6), a life of Sir Walter Raleigh for children aged about 9-14, is a combination of history and fiction. It has the great merit of deciding the balance between Raleigh as adventurer and as man of letters; but it is always risky to reconstruct and modernize the conversation and thoughts, the unrecorded day-to-day incidents in the lives of historical personages. Though historical facts are adhered to, it might have proved more satisfactory to write

straight biography. I feel that Mr. Trease is not quite at his ease here, and that the rather familiar jerky style he has adopted cramps his particular gift for good story-telling.

As an admirer of Geoffery Trease's work I venture to suggest that this prolific author, who has done much service to adolescents both through books and broadcasting, is attempting too much at the moment and is therefore falling short of his usual high standard. This happens to many writers and the reason is largely economic. The importance of good writing for adolescent reading cannot be overstressed, and publishers and educationists cannot be too often asked to consider the position of the serious 'juvenile' author.

Where does Miss Streatfeild come unstuck, if I may so put it? I think partly because she has put far too much into *The Painted Garden* (Collins, 8/6); there are at least two stories in the adventures of the Winter family, Rachel, Jane, Tim and their parents, who are invited to spend six months in California. There we find that Rachel is a ballet prodigy; Jane is given the lead in a film, *The Painted Garden*, based on Mrs. Frances Hodgson Burnett's *Secret Garden*; Tim, aged about nine, is a musical genius who makes money playing in a 'drug' store. Three such members of one family is rather much, and though many young people will follow the intricate details of the Winters' lives with absorbed interest, other readers may be a little bewildered. I would suggest also that in the first hundred pages of the book the account of the Winters' journey, their sight-seeing, their first impressions of America, would have been better if shorter; and in spite of Miss Streatfeild's real efforts to put across the 'We-are-guests-of-America-we-must-behave-nicely' theme there seemed throughout rather a forced atmosphere of goodwill on all sides. Could it be that there is too much emphasis on material success throughout, and too little on the mere virtues? I do not clamour for a moral story, but there should surely be balance. Miss Streatfeild's young readers will, however, greatly enjoy these peeps-behind-the-scenes at Hollywood, while balletomanes get a good innings with Miss Posy Fossil and the girl, Rachel.

The Young Traveller in New Zealand, by Hilda M. Harrop (illustrated mainly with photographs of a travel-bureau nature) is tough going. But for the introduction of Jane and Robin and Uncle Max and Aunt Mary, this might have been just a solid guide book, and I think myself it would have been better as such.

Lorna Lewis

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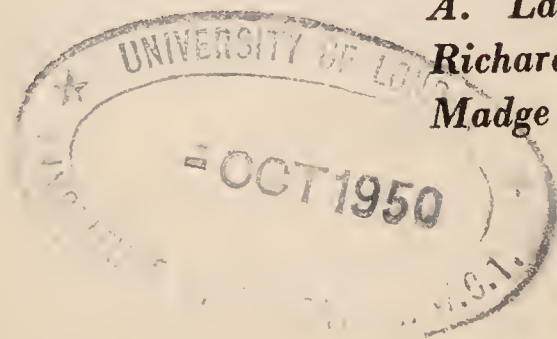
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